

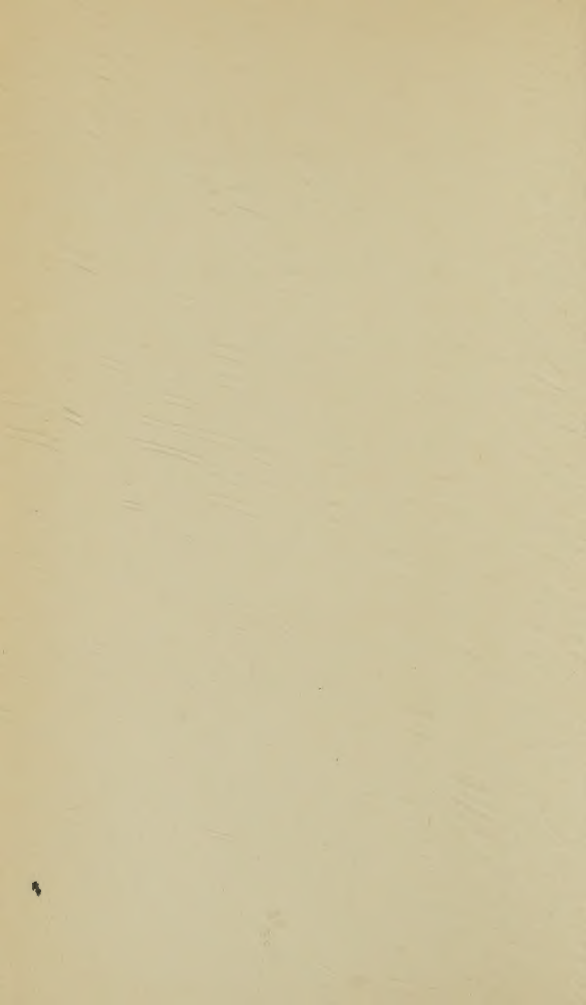


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THE  
PSALMS OF  
DAVID

WITH BRIEF NOTES  
FOR USE IN  
CHURCH OR AT HOME

BY  
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TO THE  
TWO HUNDRED AND FORTY-FIVE STUDENTS  
OF  
ELY THEOLOGICAL COLLEGE  
TO WHOM  
IN THE COURSE OF THE LAST ELEVEN YEARS  
I HAVE LECTURED ON THE  
PSALMS





# INTRODUCTION

## THE DIVISION OF THE PSALTER.

AS it now stands the Psalter is divided into five Books :—

Book I.—Psalms I.-XLI.

„ II.—Psalms XLII.-LXXII.

„ III.—Psalms LXXIII.-LXXXIX.

„ IV.—Psalms XC.-CVI.

„ V.—Psalms CVII.-CL.

Each of these Books ends with a doxology : these doxologies in the first three instances certainly mark off distinct collections of Psalms ; but the doxology between Books IV. and V. is no less certainly an artificial introduction, for so far from there being a natural break between Pss. cvi. and cvii., both Psalms are closely allied in character and date. It would appear from this that at whatever date the fivefold division of the Psalter was adopted, it was done with a view to making the five Books of the Psalms correspond with the Pentateuch, the five Books of Moses. It is to be noted that this fivefold division is earlier than the composition of the Septuagint which contains the doxologies.

## THE FORMATION OF THE PSALTER.

The formation of the Psalter was a very gradual process, and one can detect with some accuracy the principles on which that gradual process rested. Clearly Psalms belonging or supposed to belong to the same author are grouped together; thus in Book I. thirty-seven out of the forty-one Psalms are ascribed to David, in Book II. there is a group of Psalms ascribed to the Sons of Korah, and Book III. consists mainly of Psalms ascribed to Asaph: similarly many Psalms specially designed for liturgical use are grouped together. That some of these groups must at one time have existed separately is shown by the fact that two editions of the same Psalm (the one "Elohistic" and the other "Jehovistic") are occasionally found in different books (*e.g.* Ps. xiv. = Ps. liii., Ps. xl. 15-end = Ps. lxx.).

In the main however and speaking broadly it may safely be asserted that the Psalms are arranged in chronological order. In Book I. we have the germ of the Psalter, being a collection of David's Psalms made, it may well have been, by Solomon, who, as the internal evidence strongly suggests, prefixed Ps. i. as a Preface. The Psalms in Book II. belong for the most part also to the time of David, and it is to be observed that at the end of Ps. lxxii. occurs the note that "the prayers of David the Son of Jesse are ended." In Book III. we probably have a

collection of Psalms made during the middle or later period of the Monarchy; and it is noticeable that we are told by the chronicler that when Hezekiah held his great Passover he *commanded the Levites to sing praises unto the Lord in the words of David and of Asaph the seer* (2 Chron. xxix. 30). Books IV. and V. mainly consist of Psalms written during or after the exile, many of them for liturgical use in the Second Temple. We know that Ezra and Nehemiah systematically reorganised the temple service, and we may suppose that within two or three generations from the return from captivity the Psalter assumed its present shape.

The above may be described as the traditional theory of the formation of the Psalter. On the other hand it is contended by many modern scholars that the Psalter is almost entirely of a post-exilic date, and that few, if any, Psalms are to be assigned to David. It will, we think, eventually be found that a great deal more has been laid upon the exilic and post-exilic periods by those who uphold this theory than they are able to bear, but for the present purpose it may be sufficient to point out that this theory is largely built upon the assumption that David could not have written the Psalms assigned to him by the titles. It may freely be allowed that some of the Psalms so assigned to him (or apparently assigned to him, for it is by no means clear that the title "to" or "for" David was always intended to denote authorship) are not likely to

be his—this is especially the case with regard to those in the later Books where phrases occur which indicate a late date or where the Psalms presuppose circumstances which are impossible or difficult to connect with the age of David: but the main argument, on which those who deny the Davidic authorship of all or nearly all the Psalms assigned to him rely, is the contention that the David of the historical Books is represented as a blood-thirsty warrior, and that the notion, therefore, that he was a writer of Psalms and a man of deep spiritual insight is inconsistent with the historical picture of him. It seems to be forgotten by those who urge this view that a great character is often many-sided, and it is not at all impossible or unlikely that many different traits should exhibit themselves in the same person. Further, it is not accurate to say that in the historical books David is set before us merely as a great warrior. He is described as a musician and a writer of Psalms. He first comes before us as a man who can play well on an instrument, and there are compositions assigned to him in the historical Books which indicate very considerable literary power and devotional instinct. The lamentations over Saul and Jonathan, the Psalm (a replica of Ps. xviii.) in 2 Sam. xxii. and the “last words of David” in 2 Sam. xxiii. are of this kind. There is no reason for doubting the Davidic authorship of these pieces, and if so, then much follows: for simplicity, beauty and devotion they will bear comparison

with almost any of the Psalms ascribed to David in the Psalter. If he could write these, there is no reason on ethical or psychological grounds why he should not have written many others.\* Further, it may be remarked that it is much more likely on *à priori* grounds that the Psalter is a gradual growth ranging from the time of David through the Monarchy and culminating in the post-exilic period, than to suppose that the whole collection is a product of this later epoch alone.

#### THE USE OF THE PSALMS IN DIVINE SERVICE.

Whatever be the truth about the origin and formation of the Psalter, there can be no doubt that at least a large part of the three later Books were used liturgically in the Second Temple; and then as the Jewish Church gradually expanded into the Christian Church, and as the Jewish Scriptures became the Sacred Books of the Christian Church, so the Psalms which had become the hymn-book of the Jews became naturally and inevitably the hymn-book of Christians.

The exact method and order in which the Psalms were used in the Primitive Church is not known, but it seems likely that for several centuries a very considerable variety of customs prevailed. That which chiefly concerns us is

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\* See Prof. Kirkpatrick's "Introduction to the Psalms," p. xxxiii.

that throughout the Western Church from the sixth century onwards the Psalter was commonly used according to the plan laid down by St Gregory the Great. The general principle of this plan is that it provides for the recitation of the whole Psalter once every week : the Psalms appointed for the morning hours of Mattins and Lauds throughout the week included, roughly speaking, Pss. i.-cix., while the remainder were said at Vespers, except the last three Psalms of the Psalter which were invariably said at Lauds. To the lessers hours of Prime, Terce, Sext and None were allotted portions of Ps. cxix. so that this Psalm was repeated every day ; while at Compline the same four Psalms were invariably said, viz., Pss. iv., xxxi. 1-7, xci. and cxxxiv. Ps. li. stands by itself : it was repeated constantly among the *Preces* at all the hours in Lent and at other times.

The plan thus briefly indicated was constantly broken in upon by the frequent occurrence of Festivals, and this led to the complaint found in the preface to the Prayer Book (1549) that “now of late a few of them (the Psalms) have been daily said and the rest utterly omitted.” It would appear in fact that the weekly recitation of the whole Psalter had, as a practical scheme, broken down. However this may have been the compilers of the Prayer Book, in view of the more congregational use of the Psalter which they had in view, were content to aim at the less ambitious task of reciting the Psalter once a

month, and it was only for very rare occasions that Proper Psalms were appointed. This plan may claim to have succeeded very well wherever the daily services of the Church have been duly said.

#### THE VERSIONS OF THE PSALTER.

In addition to the Hebrew Text the most important versions of the Old Testament are :—

1. *The Septuagint* (or LXX). This version derives its name from the untrustworthy tradition that it was made by seventy or seventy-two elders sent from Jerusalem to Alexandria at the request of Ptolemy Philadelphus (B.C. 283-247). All that we really know about the origin of this version is (1) that it was made in Egypt and most likely at Alexandria, (2) at different times and by different hands during the third and second centuries B.C., and (3) before Hebrew text had received the vowel points. The great value of the LXX consists in this :

- (1) That it preserves evidence of a text far more ancient than the oldest extant Hebrew MS.
- (2) Nearly all the quotations from the Old Testament in the New Testament are taken from this version.
- (3) It was “the means by which the Greek language was wedded to Hebrew thought and the way prepared for the use of that language in the New Testament” (Kirkpatrick).

2. *The Targum.* Targum means "Interpretation" and the Targums are the Chaldee or Aramaic interpretations or translations of the Hebrew text, made for the people after Hebrew had ceased to be the living language of Palestine. The chief interest of the Targum on the Psalter is that it preserves many ancient Jewish traditional interpretations.

3. *The Syriac Version* made probably at Edessa in the second Christian century, and known generally as the *Peshito* (*i.e.* the *literal version*).

4. *Three later Greek versions* of Aquila, Theodotius and Symmachus. All these were made in the second century A.D. The first is a literal rendering of the Hebrew made in the interests of the Jews with a view to their controversy with the Christians; the second and third of these Versions are mainly revisions of the Septuagint.

5. *The Latin Versions—*

(a) The earliest Latin Version is known as the *Vetus Latina* and was made in North Africa from the Septuagint.

(b) The three versions of St Jerome :

(i) The revision of the *Vetus Latina* made in 383 and known, as regards the Psalter, as the *Roman Psalter*.

(ii) The second revision of the *Vetus Latina* made in 387 and called the *Gallican Psalter*.



- (iii) The Vulgate, being a direct translation from the Hebrew, made in 389. It is to be remembered that the translation of the Psalter made by St Jerome at this time from the Hebrew never came into general use. It is the *Gallican Psalter* which is incorporated in the Vulgate because the people had become accustomed to that version, and it was never displaced by St Jerome's more literal translation from the Hebrew text. The *Gallican Psalter* was, as has been said, a revision of the *Vetus Latina* which, was itself a translation of the Septuagint; consequently the "Vulgate" Psalter is mainly a repetition and echo of the Greek text.

6. *The English Versions.* It will be sufficient to mention the Prayer Book and Bible versions. The Prayer Book version of the Psalms was taken from the "Great Bible" which first appeared in 1539. Cranmer wrote a Preface to the second edition and consequently this Bible is sometimes specially associated with his name. This "Great Bible" was itself a revision of Matthew's Bible made by Coverdale with the help of a Latin version of Sebastian Munster in 1534. The translation of the Psalter in this version largely follows the Septuagint and Vulgate texts. It is useless therefore to look in the Prayer Book for a literal rendering of

the Hebrew, but what this version loses in accuracy it undoubtedly gains in gracefulness and beauty of cadence: it is in fact impossible to speak too highly of the consummate beauty of this translation which has become so endeared to so many generations of English speaking Christians throughout the world.

In the following pages where the Prayer Book version makes no intelligible sense or where an altogether misleading sense is given, brief corrections have been made, but throughout it has been the writer's aim to keep clear of all unnecessary explanations. Sometimes the Prayer Book expresses the drift and meaning of the sacred text by a beautiful paraphrase with which it would be a great pity to interfere. The question which the editor has constantly asked himself in the preparation of this volume is, "Does the passage give an intelligible sense to the ordinary reader? Does it fairly represent the meaning of the Hebrew or the Greek text?" and if these questions could be answered in the affirmative no change has been made. As beautiful and rhythmical English the Prayer Book version of the Psalms is altogether unrivalled, and he who would touch that translation must touch it with "a godly awe."

With regard to the version of 1611 it will be enough to say that though it is a more accurate rendering of the Hebrew, it is as regards the Psalter, very much less melodious and attractive. We may be very thankful that at the last revision

of the Prayer Book (1662), when the version of 1611 was adopted for the Epistles and Gospels, the Psalter of the "Great Bible" was left untouched.

### THE MESSIANIC HOPE IN THE PSALTER.

If the question be asked, "in what sense is the Psalter Messianic?" it must be remembered that long before the Incarnation the Jewish interpreters had been accustomed to claim very many of the Psalms as predictive of the Messiah, for the belief in a Messiah founded on prophecy was a fundamental article in the Jewish creed.

This habit of explaining many Psalms in a Messianic sense passed naturally into the Christian Church. It would appear to have had the sanction of our Lord Himself (see St Luke xxiv. 44) and is in fact very largely illustrated by all the writers of the New Testament who quote the Psalms again and again as illustrations or predictions of events in our Lord's Life or of the truth about His Person and Work. The whole Psalter may in a wide sense be regarded as Messianic: throughout the Psalter there are two main lines of thought; on the one hand there are passages which indicate the coming of God closer to man, which in fact pre-shadow the personal manifestation of God among men, when the triumph of the righteous and the discomfiture of the wicked will be finally secured. This is one side of the Messianic Hope, a hope of a "nearer dwelling of God with man, of a

new covenant, and of a lasting reign of a perfect Ruler." It is a step towards the central fact of the Gospel, *The Word was made flesh*.

On the other hand there are passages which indicate that mankind in the person of a representative man is to be brought nearer and nearer to God. This representative man passes through suffering and rises out of it, and is ultimately regarded as the Head of a Theocratic Kingdom: He is the Son of God, and a King. This is the other aspect of the same truth. God and man are to be made one, and while God approaches man, mankind in his representation draws nearer to God. It is especially illustrated in the "Royal Psalms" which have a primary reference to some earthly monarch but whose meaning cannot be exhausted by any reference short of the Messiah: Pss. ii., xlv. and lxxii. are examples which stand out very conspicuously; while in Pss. viii., xl. and lxix. a similar thought is not obscurely indicated. If we read these Psalms with our eyes upon the New Testament we shall see clearly enough how Christians were intended to understand and interpret their meaning.

#### THE IMPRECATORY PSALMS.

There are many people who find a difficulty in reciting those Psalms which contain "imprecations" or denunciations on the writer's enemies. These imprecations, it is to be observed, are not all of one kind or of an equal degree of severity.

Pss. v., xxxv., lxix. and cix. all contain imprecations, but the expressions in Ps. v. are little more than a prayer for the overthrow of the malicious schemes of the wicked. Ps. lxix. 22 ff. is a prayer against sinners as such; but Pss. xxxv. and cix. are (especially the latter) thoroughly denunciatory and full apparently of a vindictive spirit. The best explanation of such passages as these seems to lie in recognising the difference between the Old and New Dispensations. The Jewish nation had been nurtured in a stern school; they had been pledged to a war of extermination with idolators and heinous sinners, and such a training as this did not tend to foster the gentler virtues.

Such an explanation as this would seem to be justified by our Lord's teaching in St Luke ix. 55: *Ye know not what manner of spirit ye are of*; where it is to be observed that He does not condemn Elijah for acting as he had done (in having called down fire from heaven), but He explains that the Spirit which is to actuate *His* disciples must be a different and gentler one, and in this instance our Lord was but illustrating the teaching He had Himself given in the Sermon on the Mount when He abrogated the law of retaliation and substituted for it the command, *Resist not evil*. This shows clearly that there was a real difference in spirit between the Old and New Dispensations: it is only, after all, another way of saying that the moral law was progressively revealed and that

the Old Testament was preparatory to the New.

There are however two dangers to be guarded against in this connection :—

1. There is the danger of exaggerating the difference between the Old and New Testament after the fashion of Marcion. It makes a great difference whether we say that the Old Testament is *preparatory* to the New Testament or *contrary* to it ; and it is very remarkable how the duties of loving kindness, patience and unselfishness were prescribed in the Old Law (e.g. Lev. xix. 16, 17, and often in Deuteronomy), though they are enforced with far greater precision in the New Testament.

2. On the other hand there is the danger lest we should ignore the very strong expressions of an “imprecatory” character in the New Testament itself. Passages like 1 Cor. xv. 22 and Gal. i 8, 9 remind us that there is such a thing as loyalty to revealed truth ; and so in the Old Testament, we should be wrong in looking at the imprecations in the Psalter as merely expressions of private animosity. The writer, here as elsewhere in the Old Testament, sees in his enemies the enemies of God, they are working not only against him, but against God ; of Deborah we may well believe as Dr Liddon says, “it was the cause of God which she had at heart.” The enemies of God’s people were the enemies of God, and the imprecations in the Psalms may remind us of the duty of moral earnestness.

It is doubtless also true that the obscurity and ignorance which existed under the older Dispensation on the subject of a future life explains in some measure the fierce tone of these imprecations. The inequalities in this world—the prosperity of the wicked, the misfortunes of the righteous—very much exercised the minds of the Old Testament writers ; they had no clear knowledge of a future state in which the inequalities might be adjusted, and they consequently longed that God's righteousness might be manifested on earth, and how else could it be manifested but by the present and immediate discomfiture of the wicked : an anathema on the wicked was equivalent to a prayer for the plain manifestation of the moral law, a prayer that God would justify His ways to men (Mozley).

In reciting such Psalms it is well to remember the hint which St Augustine gives, viz., that we may use them as imprecations on our own sins, on the enemies of the soul. Thus in Ps. cxxxvii. 9 (*Blessed shall he be that taketh thy children and throweth them against the stones*) he explains *thy children* as the “beginnings of sin,” “thoughts,” “temptations.” In this way we may use many of the imprecations with great benefit to ourselves.





# THE PSALMS OF DAVID

## THE FIRST DAY

### MORNING PRAYER

#### PSALM I.

*Beatus vir, qui non abiit, etc.*

*The Condition of the Righteous and the Ungodly Contrasted.*

This Psalm stands as a kind of preface to the whole Psalter. There are expressions in it which recall the language of the Proverbs (notably the word "scornful" in verse 1), and if Solomon made a collection of David's psalms, what more probable than that he should have prefixed this one as an introduction which, in some measure, strikes the keynote of the whole Psalter?

**BLESSED** is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners: and hath not sat in the seat of the scornful.

2 But his delight is in the law of the Lord: and in his law will he exercise himself day and night.

3 And he shall be like a tree planted by the water-side: that will bring forth his fruit in due season.

4 His leaf also shall not wither: and look, whatsoever he doeth, it shall prosper.

5 As for the ungodly, it is not so with them: but they are like the chaff, which the wind scattereth away from the face of the earth.

6 Therefore the ungodly shall not be able to stand in the judgment: neither the sinners in the congregation of the righteous.

7 But the Lord knoweth the way of the righteous: and the way of the ungodly shall perish.

### \* PSALM II.

*Quare fremuerunt gentes ?*

*The Messiah as King.*

Is David referring, in the first instance, to some gathering of hostile tribes against Mount Zion? Very possibly it is so, but his own enemies soon fade away from his view, and he speaks of the enemies of the Christ. So the early Christians understood the Psalm (*see* Acts iv. 27, 28). Herod, Pontius Pilate, the "Gentiles and the people of Israel" had banded together against Jesus.

This Psalm is appointed as a Proper Psalm for EASTER DAY because in verse 7 it is said of the Messiah, *Thou art my Son; this day have I begotten thee*, and we learn (from Rom. i. 4 and Acts xiii. 33) that it was at His Resurrection that our Lord was specially manifested to be the Son of God. It was in His Resurrection that He triumphed over all His enemies.

WHY do the heathen so furiously rage together: and why do the people imagine a vain thing?

2 The kings of the earth stand up, and the rulers take counsel together: against the Lord, and against his Anointed.

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\* Proper Psalm for Easter Day. The others are: *M.* lvii., cxi.; *E.* cxiii., cxiv., cxviii.

3 Let us break their bonds asunder: and cast away their cords from us.

4 He that dwelleth in heaven shall laugh them to scorn: the Lord shall have them in derision.

5 Then shall he speak unto them in his wrath: and vex them in his sore displeasure.

6 Yet have I set my King: upon my holy hill of Sion.

7 I will preach the law, whereof the Lord hath said unto me: Thou art my Son, this day have I begotten thee.

8 Desire of me, and I shall give thee the heathen for thine inheritance: and the utmost parts of the earth for thy possession.

9 Thou shalt bruise them with a rod of iron: and break them in pieces like a potter's vessel.

10 Be wise now therefore, O ye kings: be learned, ye that are judges of the earth.

11 Serve the Lord in fear: and rejoice unto him with reverence.

12 Kiss the Son, lest he be angry, and so ye perish from the right way: if his wrath be kindled, (yea, but a little,) blessed are all they that put their trust in him.

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v. 7 *I will preach the law.* Rather, "I will declare the decree," viz. Jehovah's decree which follows, *Thou art my Son.*

v. 12 *Kiss the Son.* i.e. Give a kiss of homage (*see* 1 Sam. x. 1), acknowledging the sovereignty of the Son of God. The rest of the verse is best rendered "For His wrath is easily kindled: blessed are all they that take refuge in him."

## PSALM III.

*Domine, quid multiplicati ?**A Morning Hymn.*

LORD, how are they increased that trouble me : many are they that rise against me.

2 Many one there be that say of my soul : There is no help for him in his God.

3 But thou, O Lord, art my defender : thou art my worship, and the lifter up of my head.

4 I did call upon the Lord with my voice : and he heard me out of his holy hill.

5 I laid me down and slept, and rose up again : for the Lord sustained me.

6 I will not be afraid for ten thousands of the people : that have set themselves against me round about.

7 Up, Lord, and help me, O my God : for thou smitest all mine enemies upon the cheek-bone ; thou hast broken the teeth of the ungodly.

8 Salvation belongeth unto the Lord : and thy blessing is upon thy people.

## PSALM IV.

*Cum invocarem.**An Evening Hymn.*

This Psalm is a companion to the preceding one. Both may have been composed at the same time, and both are sometimes referred to the time of Absalom's

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v. 3 *my worship*. Rather, MY GLORY ; *i.e.* Thou art He from Whom all my glory and honour come.

rebellion. The primary reference in this Psalm is undoubtedly to some rebels who are exhorted to abandon their evil courses and to repent.

**H**EAR me when I call, O God of my righteousness : thou hast set me at liberty when I was in trouble ; have mercy upon me, and hearken unto my prayer.

2 O ye sons of men, how long will ye blaspheme mine honour ; and have such pleasure in vanity, and seek after leasing ?

3 Know this also, that the Lord hath chosen to himself the man that is godly : when I call upon the Lord, he will hear me.

4 Stand in awe, and sin not : commune with your own heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousness : and put your trust in the Lord.

6 There be many that say : Who will shew us any good ?

7 Lord, lift thou up : the light of thy countenance upon us.

8 Thou hast put gladness in my heart : since the time that their corn, and wine, and oil, increased.

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v. 2 *blaspheme mine honour.* Rather, TURN MY GLORY OR HONOUR INTO CONFUSION ; *i.e.* by your rebellion ; for the psalm speaks of some rebel subjects in revolt against their king. *Leasing* = LYING.

v. 4 *Stand in awe, and sin not.* *i.e.* Tremble at the thought of opposing God, and do not sin against Him.

v. 8 *since the time that their corn . . . increased.* Rather, MORE THAN IN THE TIME, etc. ; *i.e.* the Psalm-

9 I will lay me down in peace, and take my rest : for it is thou, Lord, only, that makest me dwell in safety.

## PSALM V.

*Verba mea auribus.*

*A Morning Prayer in Time of Adversity.*

PONDER my words, O Lord : consider my meditation.

2 O hearken thou unto the voice of my calling, my King, and my God : for unto thee will I make my prayer.

3 My voice shalt thou hear betimes, O Lord : early in the morning will I direct my prayer unto thee, and will look up.

4 For thou art the God that hast no pleasure in wickedness : neither shall any evil dwell with thee.

5 Such as be foolish shall not stand in thy sight : for thou hatest all them that work vanity.

6 Thou shalt destroy them that speak leasing : the Lord will abhor both the bloodthirsty and deceitful man.

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ist's joy in God was greater than the proverbial joy of a good and plentiful harvest (*see* Isa. ix. 3 ; Jer. xlviii. 33). Christian joy is part of the fruit of the spirit (*see* Gal. v. 22).

v. 3 *early in the morning will I direct my prayer unto Thee.* The word rendered "direct" means to *arrange* or *set in order*, and is used of setting in order the pieces of wood or the portions of a sacrifice upon the altar. Prayer is thus conceived of as a morning sacrifice (*cp.* Ps. cxli. 2).

v. 6 *leasing* = LYING.

7 But as for me, I will come into thine house, even upon the multitude of thy mercy : and in thy fear will I worship toward thy holy temple.

8 Lead me, O Lord, in thy righteousness, because of mine enemies : make thy way plain before my face.

9 For there is no faithfulness in his mouth : their inward parts are very wickedness.

10 Their throat is an open sepulchre : they flatter with their tongue.

11 Destroy thou them, O God ; let them perish through their own imaginations : cast them out in the multitude of their ungodliness ; for they have rebelled against thee.

12 And let all them that put their trust in thee rejoice : they shall ever be giving of thanks, because thou defendest them ; they that love thy Name shall be joyful in thee ;

13 For thou, Lord, wilt give thy blessing unto the righteous : and with thy favourable kindness wilt thou defend him as with a shield.

#### EVENING PRAYER

#### \*PSALM VI.

*Domine, ne in furore.*

*A prayer to be chastised in Mercy, not in Anger.*

O LORD, rebuke me not in thine indignation : neither chasten me in thy displeasure.

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\* Proper Psalm for Ash Wednesday. The others are : *M.* xxxii., xxxviii. ; *E.* cii., cxxx., cxliii.

2 Have mercy upon me, O Lord, for I am weak: O Lord, heal me, for my bones are vexed.

3 My soul also is sore troubled: but, Lord, how long wilt thou punish me?

4 Turn thee, O Lord, and deliver my soul: O save me for thy mercy's sake.

5 For in death no man remembereth thee: and who will give thee thanks in the pit?

6 I am weary of my groaning; every night wash I my bed: and water my couch with my tears.

7 My beauty is gone for very trouble: and worn away because of all mine enemies.

8 Away from me, all ye that work vanity: for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my petition: the Lord will receive my prayer.

10 All mine enemies shall be confounded, and sore vexed: they shall be turned back, and put to shame suddenly.

## PSALM VII.

*Domine, Deus meus.*

*An Appeal to the Righteous Judge against Calumny.*

○ LORD my God, in thee have I put my trust: save me from all them that persecute me, and deliver me;

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v. 5 *in the pit*. Lit. : IN SHEOL, *i.e.* the Underworld or the abode of the departed. It was thought of as "a vast subterranean abyss [the 'hollowed out' place], where all were gathered; an existence of gloom and silence standing in strong contrast with the brightness of blessing and opportunity in this life."



2 Lest he devour my soul, like a lion, and tear it in pieces : while there is none to help.

3 O Lord my God, if I have done any such thing : or if there be any wickedness in my hands ;

4 If I have rewarded evil unto him that dealt friendly with me : yea, I have delivered him that without any cause is mine enemy ;

5 Then let mine enemy persecute my soul, and take me : yea, let him tread my life down upon the earth, and lay mine honour in the dust.

6 Stand up, O Lord, in thy wrath, and lift up thyself, because of the indignation of mine enemies : arise up for me in the judgment that thou hast commanded.

7 And so shall the congregation of the people come about thee : for their sakes therefore lift up thyself again.

8 The Lord shall judge the people ; give sentence with me, O Lord : according to my righteousness, and according to the innocency that is in me.

9 O let the wickedness of the ungodly come to an end : but guide thou the just.

10 For the righteous God : trieth the very hearts and reins.

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v. 7 *for their sakes therefore lift up thyself again.* God is thought of as coming down to judge and vindicate the Psalmist : the "congregation" surrounds Him, He passes judgment, and then the Psalmist adds, OVER IT (*i.e.* OVER THE CONGREGATION) DO THOU RETURN ON HIGH.

11 My help cometh of God : who preserveth them that are true of heart.

12 God is a righteous Judge, strong, and patient : and God is provoked every day.

13 If a man will not turn, he will whet his sword : he hath bent his bow, and made it ready.

14 He hath prepared for him the instruments of death : he ordaineth his arrows against the persecutors.

15 Behold, he travaileth with mischief : he hath conceived sorrow, and brought forth ungodliness.

16 He hath graven and digged up a pit : and is fallen himself into the destruction that he made for other.

17 For his travail shall come upon his own head : and his wickedness shall fall on his own pate.

18 I will give thanks unto the Lord, according to his righteousness : and I will praise the Name of the Lord most High.

### \* PSALM VIII.

*Domine, Dominus noster.*

*Man as God's Vicegerent upon earth.*

**O** LORD our Governor, how excellent is thy Name in all the world : thou that hast set thy glory above the heavens !

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v. 14 *he ordaineth his arrows against the persecutors.* Rather, HE MAKETH HIS ARROWS FIERY, *i.e.* like fiery darts.

\* Proper Psalm for Ascension Day. The others are: *M.* xv., xxi. ; *E.* xxiv., xlvii., cviii.

2 Out of the mouth of very babes and sucklings hast thou ordained strength, because of thine enemies: that thou mightest still the enemy, and the avenger.

3 For I will consider thy heavens, even the works of thy fingers: the moon and the stars, which thou hast ordained.

4 What is man, that thou art mindful of him: and the son of man, that thou visitest him?

5 Thou madest him lower than the angels: to crown him with glory and worship.

6 Thou makest him to have dominion of the works of thy hands: and thou hast put all things in subjection under his feet;

7 All sheep and oxen: yea, and the beasts of the field;

---

v. 2 *Out of the mouth of very babes and sucklings hast thou ordained strength.* The Septuagint gives a free version, "Thou hast perfected praise," and the words are quoted in this form by our Lord (St Matt. xxi. 16). God has even by the lisping lips of children "founded strength" or "raised a bulwark" against those who, in wilful rebellion or thoughtless blasphemy, rebel against Him. How often men have been restrained from wrong by the voice or the presence of an innocent child!

v. 5 *A little lower than the angels.* Man was made in the Image of God, and was destined to have dominion over the rest of this visible creation. Our Lord came to restore this Image in fallen man, and it is in Him that these words are most perfectly fulfilled (*see* Heb. ii. 8 *fol.*). It was specially at His Ascension that He was "crowned with glory and honour"; hence this Psalm is appointed for Ascension Day.

8 The fowls of the air, and the fishes of the sea : and whatsoever walketh through the paths of the seas.

9 O Lord our Governor : how excellent is thy Name in all the world !

## THE SECOND DAY

### MORNING PRAYER

#### PSALM IX.

#### *Confitebor tibi.*

*A Thanksgiving for some signal display of God's vindication of the afflicted.*

I WILL give thanks unto thee, O Lord, with my whole heart : I will speak of all thy marvellous works.

2 I will be glad and rejoice in thee : yea, my songs will I make of thy Name, O thou most Highest.

3 While mine enemies are driven back : they shall fall and perish at thy presence.

4 For thou hast maintained my right and my cause : thou art set in the throne that judgest right.

5 Thou hast rebuked the heathen, and destroyed the ungodly : thou hast put out their name for ever and ever.

6 O thou enemy, destructions are come to a

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v. 6 *O thou enemy*, etc. Rather, THE ENEMY ARE DESTROYED, THEY ARE DESOLATIONS FOR EVER ; THOU HAST UPROOTED (THEIR) CITIES ; THE VERY REMEMBRANCE OF THEM IS PERISHED.

perpetual end: even as the cities which thou hast destroyed; their memorial is perished with them.

7 But the Lord shall endure for ever: he hath also prepared his seat for judgment.

8 For he shall judge the world in righteousness: and minister true judgment unto the people.

9 The Lord also will be a defence for the oppressed: even a refuge in due time of trouble.

10 And they that know thy Name will put their trust in thee: for thou, Lord, hast never failed them that seek thee.

11 O praise the Lord which dwelleth in Sion: shew the people of his doings.

12 For, when he maketh inquisition for blood, he remembereth them: and forgetteth not the complaint of the poor.

13 Have mercy upon me, O Lord; consider the trouble which I suffer of them that hate me: thou that liftest me up from the gates of death.

14 That I may shew all thy praises within the ports of the daughter of Sion: I will rejoice in thy salvation.

15 The heathen are sunk down in the pit that they made: in the same net which they hid privily, is their foot taken.

16 The Lord is known to execute judg-

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v. 12 *when he maketh inquisition for blood. i.e.* When God, Who is the Avenger of blood, requires satisfaction for bloodshed (*see* Gen. ix. 5).

ment: the ungodly is trapped in the work of his own hands.

17 The wicked shall be turned into hell: and all the people that forget God.

18 For the poor shall not alway be forgotten: the patient abiding of the meek shall not perish for ever.

19 Up, Lord, and let not man have the upper hand: let the heathen be judged in thy sight.

20 Put them in fear, O Lord: that the heathen may know themselves to be but men.

### PSALM X.

*Ut quid, Domine ?*

*A cry for help against the oppression of the wicked.*

WHY standest thou so far off, O Lord: and hidest thy face in the needful time of trouble?

2 The ungodly for his own lust doth persecute the poor: let them be taken in the crafty wiliness that they have imagined.

3 For the ungodly hath made boast of his own heart's desire: and speaketh good of the covetous, whom God abhorreth.

4 The ungodly is so proud, that he careth not for God: neither is God in all his thoughts.

5 His ways are alway grievous: thy judg-

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v. 4 *neither is God in all his thoughts.* Rather, ALL HIS THOUGHTS ARE, THERE IS NO GOD. The wicked man not only thinks that God will not interfere with or punish him. He goes further, he becomes practically an atheist and says, "There is no God."

ments are far above out of his sight, and therefore defieth he all his enemies.

6 For he hath said in his heart, Tush, I shall never be cast down : there shall no harm happen unto me.

7 His mouth is full of cursing, deceit, and fraud : under his tongue is ungodliness and vanity.

8 He sitteth lurking in the thievish corners of the streets : and privily in his lurking dens doth he murder the innocent ; his eyes are set against the poor.

9 For he lieth waiting secretly, even as a lion lurketh he in his den : that he may ravish the poor.

10 He doth ravish the poor : when he getteth him into his net.

11 He falleth down, and humbleth himself : that the congregation of the poor may fall into the hands of his captains.

12 He hath said in his heart, Tush, God hath forgotten : he hideth away his face, and he will never see it.

13 Arise, O Lord God, and lift up thine hand : forget not the poor.

14 Wherefore should the wicked blaspheme God : while he doth say in his heart, Tush, thou God carest not for it.

15 Surely thou hast seen it : for thou beholdest ungodliness and wrong.

16 That thou mayest take the matter into thine hand : the poor committeth himself unto thee ; for thou art the helper of the friendless.

17 Break thou the power of the ungodly and

malicious: take away his ungodliness, and thou shalt find none.

18 The Lord is King for ever and ever: and the heathen are perished out of the land.

19 Lord, thou hast heard the desire of the poor: thou preparest their heart, and thine ear hearkeneth thereto;

20 To help the fatherless and poor unto their right: that the man of the earth be no more exalted against them.

### PSALM XI.

*In Domino confido.*

*A Song of Trustfulness in time of Danger.*

**I**N the Lord put I my trust: how say ye then to my soul, that she should flee as a bird unto the hill?

2 For lo, the ungodly bend their bow, and make ready their arrows within the quiver: that they may privily shoot at them which are true of heart.

3 For the foundations will be cast down: and what hath the righteous done?

---

v. 20 *that the man of the earth be no more exalted against them.*

Lit.: MORTAL MAN WHICH IS OF THE EARTH. The Church anticipates the time when God will finally have crushed the enemies of the poor and the afflicted, and the kingdom of Christ will be established.

v. 3 *For the foundations will be cast down.* Society is like a building: the principles of law and order are its foundations. When these principles are subverted, the Psalmist asks, WHAT CAN THE RIGHTEOUS DO?



4 The Lord is in his holy temple: the Lord's seat is in heaven.

5 His eyes consider the poor: and his eyelids try the children of men.

6 The Lord alloweth the righteous: but the ungodly, and him that delighteth in wickedness doth his soul abhor.

7 Upon the ungodly he shall rain snares, fire and brimstone, storm and tempest: this shall be their portion to drink.

8 For the righteous Lord loveth righteousness: his countenance will behold the thing that is just.

#### EVENING PRAYER

#### PSALM XII.

*Salvum me fac.*

*A Prayer in time of prevailing Corruption.*

HELP me, Lord, for there is not one godly man left: for the faithful are minished from among the children of men.

2 They talk of vanity every one with his neighbour: they do but flatter with their lips, and dissemble in their double heart.

---

v. 5 *His eyelids try the children of men.* The metaphor suggests a penetrating look which contracts the eyelids. Thus God "tests" men by His look!

v. 6 *alloweth.* Rather, APPROVETH. Cp. Baptismal service, "He favourably ALLOWETH this charitable work of ours."

v. 8 *his countenance will behold the thing that is just.* Rather, THE UPRIGHT SHALL BEHOLD HIS COUNTENANCE. They shall see Him even now by faith and love, and shall see Him hereafter as He is.

3 The Lord shall root out all deceitful lips :  
and the tongue that speaketh proud things ;

4 Which have said, With our tongue will we  
prevail : we are they that ought to speak, who is  
lord over us ?

5 Now for the comfortless troubles' sake of  
the needy : and because of the deep sighing of  
the poor,

6 I will up, saith the Lord : and will help  
every one from him that swelleth against him,  
and will set him at rest.

7 The words of the Lord are pure words :  
even as the silver, which from the earth is tried,  
and purified seven times in the fire.

8 Thou shalt keep them, O Lord : thou  
shalt preserve him from this generation for ever.

9 The ungodly walk on every side : when they  
are exalted, the children of men are put to rebuke.

### PSALM XIII.

*Usque quo, Domine ?*

*A Sigh of Despondency issuing in an Act of Faith.*

HOW long wilt thou forget me, O Lord, for  
ever : how long wilt thou hide thy face  
from me ?

---

v. 9 *The ungodly walk on every side.* Verses 8 and 9  
should be closely joined together. The meaning of  
the Psalmist is that the Lord will preserve the godly  
in safety, even in times of prevailing corruption. Lit.:  
(WHEN) THE UNGODLY WALK ABOUT ON EVERY SIDE, AND  
VILLAINY IS EXALTED AMONG THE CHILDREN OF MEN.

v. 1 *How long wilt Thou forget me, O Lord, for ever ?*  
This is not two questions, but one. "How long wilt

2 How long shall I seek counsel in my soul, and be so vexed in my heart: how long shall mine enemies triumph over me?

3 Consider, and hear me, O Lord my God: lighten mine eyes, that I sleep not in death.

4 Lest mine enemy say, I have prevailed against him: for if I be cast down, they that trouble me will rejoice at it.

5 But my trust is in thy mercy: and my heart is joyful in thy salvation.

6 I will sing of the Lord, because he hath dealt so lovingly with me: yea, I will praise the Name of the Lord most Highest.

## PSALM XIV.

*Dixit insipiens.*

*A Cry to God to turn back the Tide of Atheism and Wickedness.*

THE fool hath said in his heart: There is no God.

2 They are corrupt, and become abominable in their doings: there is none that doeth good, no not one.

Thou act as though Thou hadst entirely forgotten me?" The self-contradiction of the question marks the inward conflict. How often, in calamity, are men tempted to think that God has entirely forgotten them! (P. Young.)

v. 1 *The fool.* This word is always used in a moral sense in the Old Testament. It means the man who is morally insensible, and so "foolish." *Hath said, i.e.* he habitually says. Such is his general attitude of mind and heart.

3 The Lord looked down from heaven upon the children of men: to see if there were any that would understand, and seek after God.

4 But they are all gone out of the way, they are altogether become abominable: there is none that doeth good, no not one.

5 Their throat is an open sepulchre, with their tongues have they deceived: the poison of asps is under their lips.

6 Their mouth is full of cursing and bitterness: their feet are swift to shed blood.

7 Destruction and unhappiness is in their ways, and the way of peace have they not known: there is no fear of God before their eyes.

8 Have they no knowledge, that they are all such workers of mischief: eating up my people as it were bread, and call not upon the Lord?

9 There were they brought in great fear, even where no fear was: for God is in the generation of the righteous.

10 As for you, ye have made a mock at the counsel of the poor: because he putteth his trust in the Lord.

11 Who shall give salvation unto Israel out of Sion? When the Lord turneth the captivity of his people: then shall Jacob rejoice, and Israel shall be glad.

---

v. 11 *When the Lord turneth the captivity of His people.* This may mean simply RESTORETH THE PROSPERITY OF HIS PEOPLE (as in Job xlii.10),

## THE THIRD DAY

MORNING PRAYER

\* PSALM XV.

*Domine, quis habitabit ?**The true Friend of God.*

LORD, who shall dwell in thy tabernacle :  
or who shall rest upon thy holy hill ?

2 Even he, that leadeth an uncorrupt life :  
and doeth the thing which is right, and speaketh  
the truth from his heart.

3 He that hath used no deceit in his tongue,  
nor done evil to his neighbour : and hath not  
slandered his neighbour.

4 He that setteth not by himself, but is lowly  
in his own eyes : and maketh much of them  
that fear the Lord.

5 He that sweareth unto his neighbour, and  
disappointeth him not : though it were to his  
own hindrance.

6 He that hath not given his money upon  
usury : nor taken reward against the innocent.

7 Whoso doeth these things : shall never  
fall.

---

v. 1 *who shall dwell ?* Lit. : WHO SHALL SOJOURN AS  
A GUEST ? Who is the true friend of God ?

v. 7 *shall never fall.* Rather, SHALL NEVER BE MOVED,  
*i.e.* he shall abide in holy fellowship with God.

\* Proper Psalm for Ascension Day. The others are :  
*M.* viii., xxi. ; *E.* xxiv., xlvii., cviii.

## PSALM XVI.

*Conserva me, Domine.**God is the portion of the righteous in this world and in the next.*

**P**RESERVE me, O God : for in thee have  
I put my trust.

2 O my soul, thou hast said unto the Lord :  
Thou art my God, my goods are nothing unto thee.

3 All my delight is upon the saints, that are  
in the earth : and upon such as excel in virtue.

4 But they that run after another god : shall  
have great trouble.

5 Their drink-offerings of blood will I not  
offer : neither make mention of their names  
within my lips.

6 The Lord himself is the portion of mine  
inheritance, and of my cup : thou shalt maintain  
my lot.

7 The lot is fallen unto me in a fair ground :  
yea, I have a goodly heritage.

8 I will thank the Lord for giving me  
warning : my reins also chasten me in the night-  
season.

v. 2 *my goods are nothing unto Thee.* Rather, MY GOOD IS NOT BEYOND THEE, meaning, "I have no real good or happiness except in Thee."

v. 6 *thou shalt maintain my lot.* God not only gives Himself, to those who trust Him, as their "inheritance and cup," but He makes the possession sure to them. No one can rob them of their treasure.

v. 8 *my reins also chasten me.* i.e. My inmost soul responds to the Divine "Warning" or "Counsel" by which I have been led to choose God as my portion. The "reins" are the "affections"; and the

9 I have set God always before me : for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory rejoiced : my flesh also shall rest in hope.

11 For why? thou shalt not leave my soul in hell : neither shalt thou suffer thy Holy One to see corruption.

12 Thou shalt shew me the path of life ; in thy presence is the fulness of joy : and at thy right hand there is pleasure for evermore.

---

Psalmist means that his own heart "admonishes" him, that he had chosen the right path. God speaks to him, and his heart responds to God.

v. 11 *For Thou wilt not leave my soul in hell.* Lit.: **FOR THOU WILT NOT ABANDON MY SOUL TO SHEOL (THE UNDERWORLD).** So far as he speaks of himself David, who, as St Peter and St Paul both tell us (Acts ii. 27, xiii. 35), wrote this Psalm, expresses his complete trust in God in this life and beyond. But David's words pass beyond himself, and he speaks of Jesus Christ. David indeed died and was buried and "saw corruption," but our Lord saw no corruption. Both Apostles interpret the passage in this sense—St Peter on the day of Pentecost, St Paul in the synagogue at Antioch in Pisidia. St Peter insists on the prophetic foresight of David who "being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne ; he seeing this before spake of the resurrection of Christ, that His soul was not left in hell neither His flesh did see corruption."

v. 12 The Psalmist looks beyond death ; he speaks of a fulness of joy in God's Presence, and of pleasures at His right hand for evermore.

## PSALM XVII.

*Exaudi, Domine.*

*A Prayer for Safety. A Contrast between the Expectations of the Ungodly and the Righteous.*

HEAR the right, O Lord, consider my complaint: and hearken unto my prayer, that goeth not out of feigned lips.

2 Let my sentence come forth from thy presence: and let thine eyes look upon the thing that is equal.

3 Thou hast proved and visited mine heart in the night-season; thou hast tried me, and shalt find no wickedness in me: for I am utterly purposed that my mouth shall not offend.

4 Because of men's works, that are done against the words of thy lips: I have kept me from the ways of the destroyer.

5 O hold thou up my goings in thy paths: that my footsteps slip not.

6 I have called upon thee, O God, for thou shalt hear me: incline thine ear to me, and hearken unto my words.

7 Shew thy marvellous loving-kindness, thou that art the Saviour of them which put their trust in thee: from such as resist thy right hand.

8 Keep me as the apple of an eye: hide me under the shadow of thy wings,

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v. 2 *my sentence.* i.e. The judgment in my favour; AND LET THINE EYES BEHOLD EQUITY.

v. 8 *Keep me as the apple of an eye.* Literally, KEEP ME AS THE LITTLE MAN, THE DAUGHTER OF THE EYE. The



9 From the ungodly that trouble me: mine enemies compass me round about to take away my soul.

10 They are inclosed in their own fat: and their mouth speaketh proud things.

11 They lie waiting in our way on every side: turning their eyes down to the ground;

12 Like as a lion that is greedy of his prey: and as it were a lion's whelp, lurking in secret places.

13 Up, Lord, disappoint him, and cast him down: deliver my soul from the ungodly, which is a sword of thine;

14 From the men of thy hand, O Lord, from the men, I say, and from the evil world: which

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pupil is called "the little man of the eye," because a picture of the person looking into the eye is seen in the pupil: it is called also by a climax of tenderness "the daughter of the eye." No figure could express more exquisitely the Psalmist's sense of his preciousness in the sight of God (P. Young).

V. 10 *They are inclosed in their own fat*, or, **THEY HAVE SHUT TIGHT THEIR HEART**. The idea in either case is that the Psalmist's enemies have become morally insensible, and especially that they are insensible to pity (*cp.* Ps. cxix. 70).

V. 11 *turning their eyes down to the ground*. Rather, **THEY SET THEIR EYES TO CAST US DOWN TO THE GROUND**, *i.e.* they watch for every opportunity of overthrowing us.

V. 14 *From men of thy hand*. Rather, **BY THY HAND**; as probably in the preceding verse, **FROM THE WICKED, BY THY SWORD**. The Psalmist is praying for deliverance from the ungodly and from men (*i.e.* men of the world) by means of God's Sword and of His Hand.

have their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They have children at their desire: and leave the rest of their substance for their babes.

16 But as for me, I will behold thy presence in righteousness: and when I awake up after thy likeness, I shall be satisfied with it.

### EVENING PRAYER

### PSALM XVIII.

*Diligam te, Domine.*

*David's Autobiography.*

The Psalm is a hymn of thanksgiving for God's many mercies to David. It was evidently written before his great sin. It occurs also with some very slight variations in 2 Sam. xxii.

I WILL love thee, O Lord, my strength;  
the Lord is my stony rock, and my defence:  
my Saviour, my God, and my might, in whom

---

Verses 14 and 15 are in strong antithesis. On the one side there are the "men of the world" \* who "have their portion in this life," who enjoys God's choicest temporal treasures; He "fills their belly" with them; they are "satisfied with children," to whom they leave their wealth. On the other side is the Psalmist. "As for me, I shall behold Thy face in righteousness; I shall be satisfied, in the awakening, with Thy likeness." They are "satisfied" with children and with earthly treasure, *he* is "satisfied" with God's likeness. *Their* portion is in this life, *he* looks forward to another. The whole context, each expression, and the harmony with other Scripture, require it to be interpreted of the world to come (Pusey).

\* Cp. "the children of this world," St Luke xvi. 8.

I will trust, my buckler, the horn also of my salvation, and my refuge.

2 I will call upon the Lord, which is worthy to be praised: so shall I be safe from mine enemies.

3 The sorrows of death compassed me: and the overflowings of ungodliness made me afraid.

4 The pains of hell came about me: the snares of death overtook me.

5 In my trouble I will call upon the Lord: and complain unto my God.

6 So shall he hear my voice out of his holy temple: and my complaint shall come before him, it shall enter even into his ears.

7 The earth trembled and quaked: the very foundations also of the hills shook, and were removed, because he was wroth.

8 There went a smoke out in his presence: and a consuming fire out of his mouth, so that coals were kindled at it.

9 He bowed the heavens also, and came down: and it was dark under his feet.

---

v. 7 In this and the following verses, Almighty God is described as coming down with storm and tempest to deliver the Psalmist. He descends riding, as it were, on His cherub-throne, the dark clouds hiding Him from view are a partition round about Him, the thunder is His voice and the lightnings which pierce the clouds are the disclosures of His glory; "out of the brightness of His presence hail-stones and coals of fire pass through the thick clouds" (v. 12).

10 He rode upon the cherubims, and did fly :  
he came flying upon the wings of the wind.

11 He made darkness his secret place : his  
pavilion round about him with dark water, and  
thick clouds to cover him.

12 At the brightness of his presence his  
clouds removed : hail-stones, and coals of  
fire.

13 The Lord also thundered out of heaven,  
and the Highest gave his thunder : hail-stones,  
and coals of fire.

14 He sent out his arrows, and scattered  
them : he cast forth lightnings, and destroyed  
them.

15 The springs of waters were seen, and the  
foundations of the round world were discovered,  
at thy chiding, O Lord : at the blasting of the  
breath of thy displeasure.

16 He shall send down from on high to fetch  
me : and shall take me out of many waters.

17 He shall deliver me from my strongest  
enemy, and from them which hate me : for they  
are too mighty for me.

18 They prevented me in the day of my  
trouble : but the Lord was my upholder.

19 He brought me forth also into a place  
of liberty : he brought me forth, even because  
he had a favour unto me.

20 The Lord shall reward me after my  
righteous dealing : according to the cleanness  
of my hands shall he recompense me.

21 Because I have kept the ways of the

Lord : and have not forsaken my God, as the wicked doth.

22 For I have an eye unto all his laws : and will not cast out his commandments from me.

23 I was also uncorrupt before him : and eschewed mine own wickedness.

24 Therefore shall the Lord reward me after my righteous dealing : and according unto the cleanness of my hands in his eyesight.

25 With the holy thou shalt be holy : and with a perfect man thou shalt be perfect.

26 With the clean thou shalt be clean : and with the froward thou shalt learn frowardness.

27 For thou shalt save the people that are in adversity : and shalt bring down the high looks of the proud.

28 Thou also shalt light my candle : the Lord my God shall make my darkness to be light.

29 For in thee I shall discomfit an host of men : and with the help of my God I shall leap over the wall.

30 The way of God is an undefiled way : the word of the Lord also is tried in the fire ;

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vv. 25, 26 *With the holy thou shalt be holy.* These verses are addressed to God : God treats men according to their characters. "With the kind THOU shewest Thyself kind. . . . With the wilful man THOU shewest Thyself perverse." God seems hard to those who are wilful, but to the upright and to the pure He is recognised as He really is.

v. 29 *i.e.* With God's help he can conquer his enemies and overcome all obstacles.

he is the defender of all them that put their trust in him.

31 For who is God, but the Lord : or who hath any strength, except our God ?

32 It is God, that girdeth me with strength of war : and maketh my way perfect.

33 He maketh my feet like harts' feet : and setteth me up on high.

34 He teacheth mine hands to fight : and mine arms shall break even a bow of steel.

35 Thou hast given me the defence of thy salvation : thy right hand also shall hold me up, and thy loving correction shall make me great.

36 Thou shalt make room enough under me for to go : that my footsteps shall not slide.

37 I will follow upon mine enemies, and overtake them : neither will I turn again till I have destroyed them.

38 I will smite them, that they shall not be able to stand : but fall under my feet.

39 Thou hast girded me with strength unto the battle : thou shalt throw down mine enemies under me.

40 Thou hast made mine enemies also to turn their backs upon me : and I shall destroy them that hate me.

41 They shall cry, but there shall be none

---

v. 35 *thy loving correction*, or, as A.V., THY GENTLENESS. God had dealt so gently, so humbly, so condescendingly to the shepherd boy whom He had made ruler over His people.

to help them: yea, even unto the Lord shall they cry, but he shall not hear them.

42 I will beat them as small as the dust before the wind: I will cast them out as the clay in the streets.

43 Thou shalt deliver me from the strivings of the people: and thou shalt make me the head of the heathen.

44 A people whom I have not known: shall serve me.

45 As soon as they hear of me, they shall obey me: but the strange children shall dissemble with me.

46 The strange children shall fail: and be afraid out of their prisons.

47 The Lord liveth, and blessed be my strong helper: and praised be the God of my salvation.

48 Even the God that seeth that I be avenged: and subdueth the people unto me.

49 It is he that delivereth me from my cruel enemies, and setteth me up above mine adversaries: thou shalt rid me from the wicked man.

50 For this cause will I give thanks unto thee, O Lord, among the Gentiles: and sing praises unto thy Name.

---

v. 45 *the strange children shall dissemble with me.*  
FOREIGNERS COME CRINGING UNTO ME, *i.e.* in submission.

v. 46 *be afraid out of their persons.* *i.e.* The stranger (or foreigners) shall fade away and "come trembling out of their strongholds" where they have hid themselves.

51 Great prosperity giveth he unto his King :  
and sheweth loving-kindness unto David his  
Anointed, and unto his seed for evermore.

## FOURTH DAY

### MORNING PRAYER

#### \* PSALM XIX.

*Cæli enarrant.*

*The Glory of God as manifested in the Heavens and in the Moral Law.*

In Psalm viii. it was the contemplation of the heavens at night which called forth a hymn of praise. Here the Psalmist thinks of the dawn and the splendour of the day. God's revelation of Himself in nature speaks to man through his outward senses; His unveiling of Himself in the Law speaks to his conscience and purifies his heart. Each of these unveilings are but shadows of the great and final unveiling of God in the incarnation; hence the selection of this Psalm for Christmas Day.

THE heavens declare the glory of God : and  
the firmament sheweth his handy-work.

2 One day telleth another : and one night  
certifieth another.

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v. 2 *One day telleth another.* Rather, DAY UNTO DAY  
POURETH FORTH SPEECH, AND NIGHT UNTO NIGHT SHEWETH  
KNOWLEDGE, *i e.* the testimony which day and night  
bear to the glory of God never ceases; they are a  
never ending witness to Him.

\* Proper Psalm for Christmas Day. The others  
are : *M.* xlv., lxxxv. ; *E.* lxxxix., cx., cxxxii.



3 There is neither speech nor language : but their voices are heard among them.

4 Their sound is gone out into all lands : and their words into the ends of the world.

5 In them hath he set a tabernacle for the sun : which cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his course.

6 It goeth forth from the uttermost part of the heaven, and runneth about unto the end of it again : and there is nothing hid from the heat thereof.

7 The law of the Lord is an undefiled law, converting the soul : the testimony of the Lord is sure, and giveth wisdom unto the simple.

8 The statutes of the Lord are right, and rejoice the heart : the commandment of the Lord is pure, and giveth light unto the eyes.

9 The fear of the Lord is clean, and endureth for ever : the judgments of the Lord are true, and righteous altogether.

10 More to be desired are they than gold, yea, than much fine gold : sweeter also than honey, and the honey-comb.

11 Moreover, by them is thy servant taught : and in keeping of them there is great reward.

12 Who can tell how oft he offendeth : O cleanse thou me from my secret faults.

---

v. 3 This verse means that the witness of day and night is a *silent* witness. Trans. : THERE IS NO SPEECH NOR LANGUAGE ; THEIR VOICE IS NOT HEARD.

13 Keep thy servant also from presumptuous sins, lest they get the dominion over me: so shall I be undefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart: be alway acceptable in thy sight.

15 O Lord: my strength, and my redeemer.

### PSALM XX.

*Exaudiat te Dominus.*

*Prayer for the King going forth to Battle.*

This and the following Psalm form a pair; this one is a prayer for the king as he goes forth to battle, the other is a thanksgiving for his victory. Both of them are Messianic.

THE Lord hear thee in the day of trouble:  
the Name of the God of Jacob defend thee;

2 Send thee help from the sanctuary: and strengthen thee out of Sion;

3 Remember all thy offerings: and accept thy burnt-sacrifice;

4 Grant thee thy heart's desire: and fulfil all thy mind.

---

v. 13 *from the great offence.* The "the" should be omitted. The Psalmist prays that he may be kept free from "errors" or sins of infirmity, from "secret" sins, from "presumptuous" sins, and from "great transgression." A climax is perhaps intended from hidden sins and sins of infirmity to wilful and flagrant transgressions of the moral law.

5 We will rejoice in thy salvation, and triumph in the Name of the Lord our God: the Lord perform all thy petitions.

6 Now know I, that the Lord helpeth his Anointed, and will hear him from his holy heaven: even with the wholesome strength of his right hand.

7 Some put their trust in chariots, and some in horses: but we will remember the Name of the Lord our God.

8 They are brought down, and fallen: but we are risen, and stand upright.

9 Save, Lord, and hear us, O King of heaven: when we call upon thee.

### \* PSALM XXI.

*Domine, in virtute tua.*

*A Thanksgiving for the King's safe Return from War.*

THE King shall rejoice in thy strength, O Lord: exceeding glad shall he be of thy salvation.

2 Thou hast given him his heart's desire: and hast not denied him the request of his lips.

---

v. 9 *Save, Lord, and hear us, O King of heaven: when we call upon thee.* OR, SAVE, LORD, THE KING: AND HEAR US. It is from this verse that we have the V and R:

O Lord, save the Queen.

And mercifully hear us when we call upon thee.

\* Proper Psalm for Ascension Day. The others are: *M.* viii., xv.; *E.* xxiv., xlvii., cviii.

3 For thou shalt prevent him with the blessings of goodness : and shalt set a crown of pure gold upon his head.

4 He asked life of thee, and thou gavest him a long life : even for ever and ever.

5 His honour is great in thy salvation : glory and great worship shalt thou lay upon him.

6 For thou shalt give him everlasting felicity : and make him glad with the joy of thy countenance.

7 And why ? because the King putteth his trust in the Lord : and in the mercy of the most Highest he shall not miscarry.

8 All thine enemies shall feel thy hand : thy right hand shall find out them that hate thee.

9 Thou shalt make them like a fiery oven in time of thy wrath : the Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruit shalt thou root out of the earth : and their seed from among the children of men.

11 For they intended mischief against thee : and imagined such a device as they are not able to perform.

12 Therefore shalt thou put them to flight : and the strings of thy bow shalt thou make ready against the face of them.

13 Be thou exalted, Lord, in thine own strength : so will we sing, and praise thy power.

## EVENING PRAYER

## \* PSALM XXII.

*Deus, Deus meus.**A Prophecy of the Crucifixion.*

This wonderful Psalm reads as if it had been written at Calvary. "By adopting the first words of this Psalm when hanging upon the Cross, our Lord seems to appropriate, so far as is possible, the whole to Himself. The desolate condition of the sufferer, the taunting words and scornful gestures of those who witness his sufferings, the parting of his garments, the spreading out of the limbs of his naked body, the torturing pains in hands and feet, and the burning thirst,—have their exact counterpart in the history of the crucifixion." The later verses of the Psalm (from v. 22) are a prediction that all mankind will eventually be gathered together at a sacrificial Feast which shall be the direct outcome and memorial of the Crucifixion.

**M**Y God, my God, look upon me; why hast thou forsaken me: and art so far from my health, and from the words of my complaint?

2 O my God, I cry in the day-time, but thou hearest not: and in the night-season also I take no rest.

3 And thou continuest holy: O thou worship of Israel.

4 Our fathers hoped in thee: they trusted in thee, and thou didst deliver them.

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\* Proper Psalm for Good Friday. The others are: *M.* xl., liv.; *E.* lxix., lxxxviii.

5 They called upon thee, and were holpen : they put their trust in thee, and were not confounded.

6 But as for me, I am a worm, and no man : a very scorn of men, and the out-cast of the people.

7 All they that see me laugh me to scorn : they shoot out their lips, and shake their heads, saying,

8 He trusted in God, that he would deliver him : let him deliver him, if he will have him.

9 But thou art he that took me out of my mother's womb : thou wast my hope, when I hanged yet upon my mother's breasts.

10 I have been left unto thee ever since I was born : thou art my God even from my mother's womb.

11 O go not from me, for trouble is hard at hand : and there is none to help me.

12 Many oxen are come about me : fat bulls of Basan close me in on every side.

13 They gape upon me with their mouths : as it were a ramping and a roaring lion.

14 I am poured out like water : and all my bones are out of joint : my heart also in the midst of my body is even like melting wax.

15 My strength is dried up like a potsherd, and my tongue cleaveth to my gums : and thou shalt bring me into the dust of death.

16 For many dogs are come about me : and the council of the wicked layeth siege against me.

17 They pierced my hands and my feet ; I may tell all my bones : they stand staring and looking upon me.

18 They part my garments among them : and cast lots upon my vesture.

19 But be not thou far from me, O Lord : thou art my succour, haste thee to help me.

20 Deliver my soul from the sword : my darling from the power of the dog.

21 Save me from the lion's mouth : thou hast heard me also from among the horns of the unicorns.

22 I will declare thy Name unto my brethren : in the midst of the congregation will I praise thee.

23 O praise the Lord, ye that fear him : magnify him, all ye of the seed of Jacob, and fear him, all ye seed of Israel ;

24 For he hath not despised, nor abhorred, the low estate of the poor : he hath not hid his face from him, but when he called unto him he heard him.

25 My praise is of thee in the great congregation : my vows will I perform in the sight of them that fear him.

26 The poor shall eat, and be satisfied : they that seek after the Lord shall praise him ; your heart shall live for ever.

---

v. 20 *my darling.* i.e. MY LIFE, MY SOUL. Lit. : my "only one" : something which, if lost, cannot be replaced.

27 All the ends of the world shall remember themselves, and be turned unto the Lord: and all the kindreds of the nations shall worship before him.

28 For the kingdom is the Lord's: and he is the Governor among the people.

29 All such as be fat upon earth: have eaten, and worshipped.

30 All they that go down into the dust shall kneel before him: and no man hath quickened his own soul.

31 My seed shall serve him: they shall be counted unto the Lord for a generation.

32 They shall come, and the heavens shall

---

v. 27 *All the ends of the world.* The Psalmist foresees the conversion of the heathen world as a direct result of the sufferings of the Divine victim. The ends of the earth shall "remember" and return to God. The Gentiles shall be brought into the Church.

vv. 29, 30 The Psalmist sees all classes of people crowding to the Sacrificial Feast (they shall "eat and worship"). Three degrees are named—the "fat" or rich, "they that go down into the dust," *i.e.* the dying, and "he who cannot keep alive his own soul," *i.e.* the poor. The rich, the distressed, the poor shall alike eat and worship at the Eucharistic Feast.

vv. 31, 32 The meaning of these verses is that the story of the Lord's Passion shall be told from generation to generation. "A seed shall serve Him," *i.e.* a never-failing posterity shall be His servants; "it shall be told concerning the Lord to the generation" (which is still to come). "They" (*i.e.* this next generation,) "shall come and declare His righteousness unto a people that shall be born (*i.e.* to another generation) "that HE HATH DONE THIS." As the first



declare his righteousness : unto a people that shall be born, whom the Lord hath made.

### PSALM XXIII.

*Dominus regit me.*

*The Lord is my Shepherd.*

THE Lord is my shepherd : therefore can I lack nothing.

2 He shall feed me in a green pasture : and lead me forth beside the waters of comfort.

3 He shall convert my soul : and bring me forth in the paths of righteousness, for his Name's sake.

4 Yea though I walk through the valley of the shadow of death, I will fear no evil : for thou art with me ; thy rod and thy staff comfort me.

5 Thou shalt prepare a table before me against them that trouble me : thou hast anointed my head with oil, and my cup shall be full.

---

part of the Psalm describes the sufferings of the Messiah, so do these last verses proclaim His triumph over the hearts and consciences of men. *I, if I be lifted up will draw all men unto me.*

v. 5 *Thou shalt prepare a table before me.* The Lord is not only the shepherd who protects us, but He also “prepares a table”—the Eucharistic Table—for us which the enemies of our souls may see and tremble at ; He anoints us in Confirmation and the cup of His Blessings RUNNETH OVER, for His loving-kindness and mercy shall PURSUE us all the days of our life.

6 But thy loving-kindness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

## THE FIFTH DAY

### MORNING PRAYER

#### \*PSALM XXIV.

*Domini est terra.*

*The Ark brought into Zion.*

The bringing of the Ark into the Tabernacle prepared for it on Mount Zion is typical of the Ascension of our Lord. In selecting this Psalm\* for Ascension Day the Church sets her seal on this interpretation of it. It is the angels who waited on the Ascending Christ who cry *Lift up your heads, O ye gates*, and it is the hosts of heaven who make reply.

THE earth is the Lord's, and all that therein is: the compass of the world, and they that dwell therein.

2 For he hath founded it upon the seas: and prepared it upon the floods.

3 Who shall ascend into the hill of the Lord: or who shall rise up in his holy place?

4 Even he that hath clean hands, and a pure heart: and that hath not lift up his mind unto vanity, nor sworn to deceive his neighbour.

---

v. 4 *hath not lift up his mind unto vanity. i.e.* Hath not longed after or desired what is frivolous or vain.

\* Proper Psalm for Ascension Day. The others are: *M.*, viii., xv., xxi.; *E.*, xxiv., xlvii., cviii.

5 He shall receive the blessing from the Lord: and righteousness from the God of his salvation.

6 This is the generation of them that seek him: even of them that seek thy face, O Jacob.

7 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the King of glory shall come in.

8 Who is the King of glory: it is the Lord strong and mighty, even the Lord mighty in battle.

9 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the King of glory shall come in.

10 Who is the King of glory: even the Lord of hosts, he is the King of glory.

## PSALM XXV.

*Ad te, Domine, levavi.*

*A Prayer for Protection and Guidance in the midst of Trouble.*

UNTO thee, O Lord, will I lift up my soul;  
my God, I have put my trust in thee:  
O let me not be confounded, neither let mine enemies triumph over me.

2 For all they that hope in thee shall not be ashamed: but such as transgress without a cause shall be put to confusion.

---

v. 6 *that seek thy face, O Jacob.* Read, O God or JACOB.

3 Shew me thy ways, O Lord : and teach me thy paths.

4 Lead me forth in thy truth, and learn me : for thou art the God of my salvation ; in thee hath been my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies : and thy loving-kindnesses, which have been ever of old.

6 O remember not the sins and offences of my youth : but according to thy mercy think thou upon me, O Lord, for thy goodness.

7 Gracious and righteous is the Lord : therefore will he teach sinners in the way.

8 Them that are meek shall he guide in judgment : and such as are gentle, them shall he learn his way.

9 All the paths of the Lord are mercy and truth : unto such as keep his covenant, and his testimonies.

10 For thy Name's sake, O Lord : be merciful unto my sin, for it is great.

11 What man is he, that feareth the Lord : him shall he teach in the way that he shall choose.

12 His soul shall dwell at ease : and his seed shall inherit the land.

13 The secret of the Lord is among them that fear him : and he will shew them his covenant.

14 Mine eyes are ever looking unto the Lord : for he shall pluck my feet out of the net.

15 Turn thee unto me, and have mercy upon me : for I am desolate, and in misery.

16 The sorrows of my heart are enlarged :  
O bring thou me out of my troubles.

17 Look upon my adversity and misery :  
and forgive me all my sin.

18 Consider mine enemies, how many they  
are : and they bear a tyrannous hate against me.

19 O keep my soul, and deliver me : let me not  
be confounded, for I have put my trust in thee.

20 Let perfectness and righteous dealing  
wait upon me : for my hope hath been in thee.

21 Deliver Israel, O God : out of all his  
troubles.

## PSALM XXVI.

*Judica me, Domine.*

*A Prayer of one in trouble to be allowed to join in the  
Worship of the Sanctuary.*

BE thou my Judge, O Lord, for I have  
walked innocently : my trust hath been  
also in the Lord, therefore shall I not fall.

2 Examine me, O Lord, and prove me : try  
out my reins and my heart.

3 For thy loving-kindness is ever before  
mine eyes : and I will walk in thy truth.

4 I have not dwelt with vain persons : neither  
will I have fellowship with the deceitful.

5 I have hated the congregation of the  
wicked : and will not sit among the ungodly.

---

v. 16 *The sorrows of my heart are enlarged. i.e. My  
troubles have rushed in like a flood of waters and  
have overwhelmed me.*

6 I will wash my hands in innocency, O Lord: and so will I go to thine altar;

7 That I may shew the voice of thanksgiving: and tell of all thy wondrous works.

8 Lord, I have loved the habitation of thy house: and the place where thine honour dwelleth.

9 O shut not up my soul with the sinners: nor my life with the blood-thirsty;

10 In whose hands is wickedness: and their right hand is full of gifts.

11 But as for me, I will walk innocently: O deliver me, and be merciful unto me.

12 My foot standeth right: I will praise the Lord in the congregations.

#### EVENING PRAYER

#### PSALM XXVII.

*Dominus illuminatio.*

*A Psalm of Trustfulness, Patience and Hope.*

THE Lord is my light, and my salvation; whom then shall I fear: the Lord is the strength of my life; of whom then shall I be afraid?

2 When the wicked, even mine enemies, and my foes, came upon me to eat up my flesh: they stumbled and fell.

3 Though an host of men were laid against me, yet shall not my heart be afraid: and though there rose up war against me, yet will I put my trust in him.

4 One thing have I desired of the Lord, which I will require: even that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit his temple.

5 For in the time of trouble he shall hide me in his tabernacle: yea, in the secret place of his dwelling shall he hide me, and set me up upon a rock of stone.

6 And now shall he lift up mine head: above mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladness: I will sing, and speak praises unto the Lord.

8 Hearken unto my voice, O Lord, when I cry unto thee: have mercy upon me, and hear me.

9 My heart hath talked of thee, Seek ye my face: Thy face, Lord, will I seek.

---

v. 4 *to visit his temple.* Amid all his anxieties the Psalmist desires one thing above everything else, viz.: to dwell constantly in the presence of God in His House—that he may gaze upon the beauty or GRACIOUSNESS of Jehovah, and to ENQUIRE IN His Temple or Tabernacle (v. 5). This seems exactly to correspond to what we mean by going into Church to pray and meditate and consider God's ways and His dealings with us.

v. 5 The Psalmist is still thinking of the Tabernacle. He will fly to God there and find comfort, and a sense of security. "Lifted up above his troubles, he will stand upon a rock."

v. 9 *Seek ye my face.* These words, as the context shews, are the words of God. To them the Psalmist replies, *Thy face, Lord, will I seek.*

10 O hide not thou thy face from me : nor cast thy servant away in displeasure.

11 Thou hast been my succour : leave me not, neither forsake me, O God of my salvation.

12 When my father and my mother forsake me : the Lord taketh me up.

13 Teach me thy way, O Lord : and lead me in the right way, because of mine enemies.

14 Deliver me not over into the will of mine adversaries : for there are false witnesses risen up against me, and such as speak wrong.

15 I should utterly have fainted : but that I believe verily to see the goodness of the Lord in the land of the living.

16 O tarry thou the Lord's leisure : be strong, and he shall comfort thine heart ; and put thou thy trust in the Lord.

### PSALM XXVIII.

*Ad te, Domine.*

*A Cry for Help.*

The Psalmist is in some great danger and he cries to God, but the Psalm ends with a shout of thankfulness and joy.

UNTO thee will I cry, O Lord my strength : think no scorn of me ; lest, if thou make as though thou hearest not, I become like them that go down into the pit.

---

v. 12 *the Lord taketh me up.* i.e. "Gathers me to His home and family, takes me to Himself."



2 Hear the voice of my humble petitions, when I cry unto thee: when I hold up my hands towards the mercy-seat of thy holy temple.

3 O pluck me not away, neither destroy me with the ungodly and wicked doers: which speak friendly to their neighbours, but imagine mischief in their hearts.

4 Reward them according to their deeds: and according to the wickedness of their own inventions.

5 Recompense them after the work of their hands: pay them that they have deserved.

6 For they regard not in their mind the works of the Lord, nor the operation of his hands: therefore shall he break them down, and not build them up.

7 Praised be the Lord: for he hath heard the voice of my humble petitions.

8 The Lord is my strength, and my shield; my heart hath trusted in him, and I am helped: therefore my heart danceth for joy, and in my song will I praise him.

9 The Lord is my strength: and he is the wholesome defence of his Anointed.

10 O save thy people, and give thy blessing unto thine inheritance: feed them, and set them up for ever.

---

v. 10 *feed them, and set them up for ever.* Rather, SHEPHERD OR RULE THEM. It is this verse which has found its way into the *Te Deum*. "Govern them and lift them up for ever," *Rege eos et extolle eos usque in æternum.*

## PSALM XXIX.

*Afferte Domino.**A Description of a Thunder-storm.*

This Psalm describes in vivid terms the progress of a thunder-storm as it sweeps over Palestine. It rises in the forests of Lebanon in the north and dies away in the wilderness of Kadesh in the south. The storm is depicted in three stages—"first, its distant gathering, the low faint muttering of the thunder in the far-off unapproachable realms of the sky; second, its sudden advance, seizing the mountains and crushing the cedars; then, in the third, it passes on and spreads over the plain, bowing the very beasts in the throes of labour and stripping the forest of its leaves, till it is gradually hushed and dies away."

**B**RING unto the Lord, O ye mighty, bring young rams unto the Lord: ascribe unto the Lord worship and strength.

2 Give the Lord the honour due unto his Name: worship the Lord with holy worship.

3 It is the Lord, that commandeth the waters: it is the glorious God, that maketh the thunder.

V. 1 *bring young rams unto the Lord.* This sentence should be omitted. Read, ASCRIBE UNTO THE LORD, O YE SONS OF GOD (*i.e.* ANGELS): ASCRIBE UNTO THE LORD GLORY AND STRENGTH.

V. 2 *with holy worship.* Lit. : IN HOLY APPAREL.

V. 3 *It is the Lord, that commandeth the waters, etc.* Rather, THE VOICE OF THE LORD IS UPON THE WATERS: THE GOD OF GLORY THUNDERETH, THE LORD IS UPON MANY WATERS. The "Voice of the Lord" means the thunder. The phrase is repeated seven times in this Psalm. The storm is heard gathering in the distant waters in the heavens.

4 It is the Lord, that ruleth the sea; the voice of the Lord is mighty in operation: the voice of the Lord is a glorious voice.

5 The voice of the Lord breaketh the cedar-trees: yea, the Lord breaketh the cedars of Libanus.

6 He maketh them also to skip like a calf: Libanus also, and Sirion, like a young unicorn.

7 The voice of the Lord divideth the flames of fire; the voice of the Lord shaketh the wilderness: yea, the Lord shaketh the wilderness of Cades.

8 The voice of the Lord maketh the hinds to bring forth young, and discovereth the thick bushes: in his temple doth every man speak of his honour.

v. 6 *Sirion. i.e.* Mount Hermon, the highest point of the range of Lebanon.

v. 7 *divideth the flames of fire. Lit.: HEWETH OUT FLAMES OF FIRE; i.e.* sends out forked lightning, like divided flames.

*Cades. i.e.* Kadesh, the wilderness in the south of Palestine.

v. 8 *maketh the hinds to bring forth young. i.e.* Through fear they cast their young prematurely.

*discovereth the thick bushes. Rather, STRIPPETH THE FORESTS BARE; i.e.* the storm strips off the branches and the foliage of the trees.

*in his temple, etc. i.e.* In heaven ALL ARE SAYING, "GLORY." The Psalmist's thoughts return to heaven; the storm is recognised there as a manifestation of God's glory (comp. v. 1).

9 The Lord sitteth above the water-flood :  
and the Lord remaineth a King for ever.

10 The Lord shall give strength unto his  
people : the Lord shall give his people the  
blessing of peace.

## THE SIXTH DAY

### MORNING PRAYER

### PSALM XXX.

*Exaltabo te, Domine.*

*A Thanksgiving.*

I WILL magnify thee, O Lord, for thou hast  
set me up : and not made my foes to triumph  
over me.

2 O Lord my God, I cried unto thee : and  
thou hast healed me.

3 Thou, Lord, hast brought my soul out of  
hell : thou hast kept my life from them that  
go down to the pit.

4 Sing praises unto the Lord, O ye saints

v. 9 *The Lord sitteth above the water-flood.* Rather,  
THE LORD SAT ENTHRONED AT THE FLOOD AND THE LORD  
SITTETH A KING FOR EVER. The reference is to the  
Deluge and the meaning is that just as, at that  
catastrophe, the Lord sat on His throne executing  
judgment on the guilty world yet saving Noah and  
his family, so now He executes His judgments in  
storm and tempest, yet is He ever watching over His  
people and giving them the blessing of peace.

v. 3 *hell.* i.e. Sheol or the Underworld (*see on*  
Ps. vi. 5).

of his: and give thanks unto him for a remembrance of his holiness.

5 For his wrath endureth but the twinkling of an eye, and in his pleasure is life: heaviness may endure for a night, but joy cometh in the morning.

6 And in my prosperity I said, I shall never be removed: thou, Lord, of thy goodness hast made my hill so strong.

7 Thou didst turn thy face from me: and I was troubled.

8 Then cried I unto thee, O Lord: and gat me to my Lord right humbly.

9 What profit is there in my blood: when I go down to the pit?

10 Shall the dust give thanks unto thee: or shall it declare thy truth?

11 Hear, O Lord, and have mercy upon me: Lord, be thou my helper.

12 Thou hast turned my heaviness into joy: thou hast put off my sackcloth, and girded me with gladness.

13 Therefore shall every good man sing of thy praise without ceasing: O my God, I will give thanks unto thee for ever.

---

v. 5 *For his wrath*, etc. A strong contrast seems to be implied; if He punish it is but for a moment, His love or favour is for a (whole) life time.

*heaviness may endure for a night*. Notice the beautiful metaphor: AT EVEN WEEPING COMES IN (AS A STRANGER) TO PASS THE NIGHT, BUT IN THE MORNING THERE IS A SHOUT OF JOY.

## PSALM XXXI.

*In te, Domine, speravi.**A Prayer, brightening into Hope and Confidence.*

**I**N thee, O Lord, have I put my trust: let me never be put to confusion, deliver me in thy righteousness.

2 Bow down thine ear to me: make haste to deliver me.

3 And be thou my strong rock, and house of defence: that thou mayest save me.

4 For thou art my strong rock, and my castle: be thou also my guide, and lead me for thy Name's sake.

5 Draw me out of the net, that they have laid privily for me: for thou art my strength.

6 Into thy hands I commend my spirit: for thou hast redeemed me, O Lord, thou God of truth.

7 I have hated them that hold of superstitious vanities: and my trust hath been in the Lord.

8 I will be glad, and rejoice in thy mercy: for thou hast considered my trouble, and hast known my soul in adversities.

9 Thou hast not shut me up into the hand of the enemy: but hast set my feet in a large room.

10 Have mercy upon me, O Lord, for I am in trouble: and mine eye is consumed for very heaviness; yea, my soul and my body.

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v. 7 *superstitious vanities*, OR LYING VANITIES. *i.e.* Probably false gods or idols (comp. Deut. xxxii. 21; Jer. xiv. 22).

11 For my life is waxen old with heaviness :  
and my years with mourning.

12 My strength faileth me, because of mine  
iniquity : and my bones are consumed.

13 I became a reproof among all mine enemies,  
but especially among my neighbours : and they  
of mine acquaintance were afraid of me ; and  
they that did see me without conveyed them-  
selves from me.

14 I am clean forgotten, as a dead man out  
of mind : I am become like a broken vessel.

15 For I have heard the blasphemy of the  
multitude : and fear is on every side, while  
they conspire together against me, and take their  
counsel to take away my life.

16 But my hope hath been in thee, O Lord :  
I have said, Thou art my God.

17 My time is in thy hand ; deliver me from  
the hand of mine enemies : and from them that  
persecute me.

18 Shew thy servant the light of thy coun-  
tenance : and save me for thy mercy's sake.

19 Let me not be confounded, O Lord, for  
I have called upon thee : let the ungodly be put  
to confusion, and be put to silence in the grave.

20 Let the lying lips be put to silence :  
which cruelly, disdainfully, and despitefully,  
speak against the righteous.

21 O how plentiful is thy goodness, which  
thou hast laid up for them that fear thee : and

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v. 17 *My time is in thy hand.* Rather, MY TIMES.  
Vulg.: sortes meæ. All the vicissitudes which time  
brings to us are in God's hands.

that thou hast prepared for them that put their trust in thee, even before the sons of men !

22 Thou shalt hide them privily by thine own presence from the provoking of all men : thou shalt keep them secretly in thy tabernacle from the strife of tongues.

23 Thanks be to the Lord : for he hath shewed me marvellous great kindness in a strong city.

24 And when I made haste, I said : I am cast out of the sight of thine eyes.

25 Nevertheless, thou heardest the voice of my prayer : when I cried unto thee.

26 O love the Lord, all ye his saints : for the Lord preserveth them that are faithful, and plenteously rewardeth the proud doer.

27 Be strong, and he shall establish your heart : all ye that put your trust in the Lord.

#### EVENING PRAYER

#### \*PSALM XXXII.

*Beati, quorum.*

*The Blessedness of Pardon.*

**BLESSED** is he whose unrighteousness is forgiven : and whose sin is covered.

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v. 21 *before the sons of men.* i.e. IN THE SIGHT OF THE CHILDREN OF MEN.

vv. 24, 25 *And when I made haste I said.* Rather, I HAD SAID IN MY HASTE (OR ALARM), I AM CAST OUT OF THE SIGHT OF THINE EYES. NEVERTHELESS, etc. i.e. He had given way to despondency but God had heard his prayer.

\* Proper Psalm for Ash-Wednesday. The others are : *M.* i., xxxii., xxxviii. ; *E.* cii., cxxx., cxliii.



2 Blessed is the man unto whom the Lord imputeth no sin: and in whose spirit there is no guile.

3 For while I held my tongue: my bones consumed away through my daily complaining.

4 For thy hand is heavy upon me day and night: and my moisture is like the drought in summer.

5 I will acknowledge my sin unto thee: and mine unrighteousness have I not hid.

6 I said, I will confess my sins unto the Lord: and so thou forgavest the wickedness of my sin.

7 For this shall every one that is godly make his prayer unto thee, in a time when thou mayest be found: but in the great waters they shall not come nigh him.

8 Thou art a place to hide me in, thou shalt preserve me from trouble: thou shalt compass me about with songs of deliverance.

9 I will inform thee, and teach thee in the way wherein thou shalt go: and I will guide thee with mine eye.

10 Be ye not like to horse and mule, which have no understanding: whose mouths must be held with bit and bridle, lest they fall upon thee.

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v. 10 *lest they fall upon thee.* Rather, OTHERWISE THEY WILL NOT COME NEAR TO THEE. The meaning is that we must needs use force in controlling the lower animals, and guiding them to do our will; but God's desire is not to treat men like that, but to guide them by the gentle voice of conscience. *I will guide thee with mine eye.*

11 Great plagues remain for the ungodly: but whoso putteth his trust in the Lord, mercy embraceth him on every side.

12 Be glad, O ye righteous, and rejoice in the Lord: and be joyful, all ye that are true of heart.

### PSALM XXXIII.

*Exultate, justi.*

*A Psalm of praise to God as Creator and Preserver of His people.*

REJOICE in the Lord, O ye righteous: for it becometh well the just to be thankful.

2 Praise the Lord with harp: sing praises unto him with the lute, and instrument of ten strings.

3 Sing unto the Lord a new song: sing praises lustily unto him with a good courage.

4 For the word of the Lord is true: and all his works are faithful.

5 He loveth righteousness and judgment: the earth is full of the goodness of the Lord.

6 By the word of the Lord were the heavens made: and all the hosts of them by the breath of his mouth.

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v. 6 *By the word of the Lord were the heavens made: and all the hosts of them by the breath of his mouth.*

We may take the word of the Lord to be the Personal Word—the Eternal Son—“*by whom all things were made*” (St John i. 3) and *the breath of his mouth* to be the Holy Spirit who at creation brooded over the face of the waters (Gen. i. 2).

7 He gathereth the waters of the sea together, as it were upon an heap : and layeth up the deep, as in a treasure-house.

8 Let all the earth fear the Lord : stand in awe of him, all ye that dwell in the world.

9 For he spake, and it was done : he commanded, and it stood fast.

10 The Lord bringeth the counsel of the heathen to nought : and maketh the devices of the people to be of none effect, and casteth out the counsels of princes.

11 The counsel of the Lord shall endure for ever : and the thoughts of his heart from generation to generation.

12 Blessed are the people, whose God is the Lord Jehovah : and blessed are the folk, that he hath chosen to him to be his inheritance.

13 The Lord looked down from heaven, and beheld all the children of men : from the habitation of his dwelling he considereth all them that dwell on the earth.

14 He fashioneth all the hearts of them : and understandeth all their works.

15 There is no king that can be saved by the multitude of an host : neither is any mighty man delivered by much strength.

16 A horse is counted but a vain thing to save a man : neither shall he deliver any man by his great strength.

17 Behold, the eye of the Lord is upon them that fear him : and upon them that put their trust in his mercy ;

18 To deliver their soul from death : and to feed them in the time of dearth.

19 Our soul hath patiently tarried for the Lord : for he is our help, and our shield.

20 For our heart shall rejoice in him : because we have hoped in his holy Name.

21 Let thy merciful kindness, O Lord, be upon us : like as we do put our trust in thee.

### PSALM XXXIV.

*Benedicam Domino.*

*An Exhortation to trust in God.*

I WILL always give thanks unto the Lord : his praise shall ever be in my mouth.

2 My soul shall make her boast in the Lord : the humble shall hear thereof, and be glad.

3 O praise the Lord with me : and let us magnify his Name together.

4 I sought the Lord, and he heard me : yea, he delivered me out of all my fear.

5 They had an eye unto him, and were lightened : and their faces were not ashamed.

6 Lo, the poor crieth, and the Lord heareth him : yea, and saveth him out of all his troubles.

7 The angel of the Lord tarrieth round about them that fear him : and delivereth them.

8 O taste, and see, how gracious the Lord is : blessed is the man that trusteth in him.

9 O fear the Lord, ye that are his saints : for they that fear him lack nothing.

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v. 5 *were lightened.* i.e. "Brightened up with joy."

10 The lions do lack, and suffer hunger :  
but they who seek the Lord shall want no  
manner of thing that is good.

11 Come, ye children, and hearken unto me :  
I will teach you the fear of the Lord.

12 What man is he that lusteth to live : and  
would fain see good days ?

13 Keep thy tongue from evil : and thy lips,  
that they speak no guile.

14 Eschew evil, and do good : seek peace,  
and ensue it.

15 The eyes of the Lord are over the  
righteous : and his ears are open unto their  
prayers.

16 The countenance of the Lord is against  
them that do evil : to root out the remembrance  
of them from the earth.

17 The righteous cry, and the Lord heareth  
them : and delivereth them out of all their  
troubles.

18 The Lord is nigh unto them that are of  
a contrite heart : and will save such as be of an  
humble spirit.

19 Great are the troubles of the righteous :  
but the Lord delivereth him out of all.

20 He keepeth all his bones : so that not one  
of them is broken.

21 But misfortune shall slay the ungodly :  
and they that hate the righteous shall be desolate.

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v. 21 *shall be desolate.* The word here and in the  
following verse means "shall be counted guilty ;  
shall be condemned."

22 The Lord delivereth the souls of his servants : and all they that put their trust in him shall not be destitute.

## THE SEVENTH DAY

### MORNING PRAYER

### \*PSALM XXXV.

#### *Judica, Domine.*

*Prayer and Expostulation against Enemies.*

PLEAD thou my cause, O Lord, with them that strive with me : and fight thou against them that fight against me.

2 Lay hand upon the shield and buckler : and stand up to help me.

3 Bring forth the spear, and stop the way against them that persecute me : say unto my soul, I am thy salvation.

4 Let them be confounded, and put to shame, that seek after my soul : let them be turned back, and brought to confusion, that imagine mischief for me.

5 Let them be as the dust before the wind : and the angel of the Lord scattering them.

6 Let their way be dark and slippery : and let the angel of the Lord persecute them.

7 For they have privily laid their net to destroy me without a cause : yea, even without a cause have they made a pit for my soul.

8 Let a sudden destruction come upon him

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\* For the imprecations in this Psalm, see Introduction.

unawares, and his net, that he hath laid privily, catch himself: that he may fall into his own mischief.

9 And, my soul, be joyful in the Lord: it shall rejoice in his salvation.

10 All my bones shall say, Lord, who is like unto thee, who deliverest the poor from him that is too strong for him: yea, the poor, and him that is in misery, from him that spoileth him?

11 False witnesses did rise up: they laid to my charge things that I knew not.

12 They rewarded me evil for good: to the great discomfort of my soul.

13 Nevertheless, when they were sick, I put on sackcloth, and humbled my soul with fasting: and my prayer shall turn into mine own bosom.

14 I behaved myself as though it had been my friend, or my brother: I went heavily, as one that mourneth for his mother.

15 But in mine adversity they rejoiced, and gathered themselves together: yea, the very abjects came together against me unawares, making mouths at me, and ceased not.

16 With the flatterers were busy mockers: who gnashed upon me with their teeth.

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v. 16. *With the flatterers were busy mockers.* Lit.: LIKE PROFANE JESTERS FOR CAKE; i.e. the Psalmist's enemies were like worthless men who for the sake of a good meal lay themselves out to make scurrilous jests.

17 Lord, how long wilt thou look upon this: O deliver my soul from the calamities which they bring on me, and my darling from the lions.

18 So will I give thee thanks in the great congregation: I will praise thee among much people.

19 O let not them that are mine enemies triumph over me ungodly: neither let them wink with their eyes that hate me without a cause.

20 And why? their communing is not for peace: but they imagine deceitful words against them that are quiet in the land.

21 They gaped upon me with their mouths, and said: Fie on thee, fie on thee, we saw it with our eyes.

22 This thou hast seen, O Lord: hold not thy tongue then, go not far from me, O Lord.

23 Awake, and stand up to judge my quarrel: avenge thou my cause, my God, and my Lord.

24 Judge me, O Lord my God, according to thy righteousness: and let them not triumph over me.

25 Let them not say in their hearts, There, there, so would we have it: neither let them say, We have devoured him.

26 Let them be put to confusion and shame together, that rejoice at my trouble: let them be clothed with rebuke and dishonour, that boast themselves against me.

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v. 17 *my darling*. *i.e.* MY SOUL (*see on Psalm xxii. 20*).



27 Let them be glad and rejoice, that favour my righteous dealing: yea, let them say alway, Blessed be the Lord, who hath pleasure in the prosperity of his servant.

28 And as for my tongue, it shall be talking of thy righteousness: and of thy praise all the day long.

## PSALM XXXVI.

### *Dixit Injustus.*

*The Presumption of the Wicked, and the unspeakable  
Blessedness of trusting in God.*

MY heart sheweth me the wickedness of the ungodly: that there is no fear of God before his eyes.

2 For he flattereth himself in his own sight: until his abominable sin be found out.

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v. 1 *My heart sheweth me the wickedness of the ungodly.* This is in the Hebrew. THERE IS AN ORACLE OF TRANSGRESSION TO THE WICKED MAN WITHIN \*HIS HEART. "The Psalmist personifies transgression and ascribes the wicked man's godlessness to its suggestion." "Oracle" is the word used elsewhere of a divine utterance in such a phrase as "Thus saith the Lord."

v. 2 *For he flattereth himself in his own sight: until his abominable sin be found out.* The translation is difficult: but the general sense is, that the sinner persuades himself that his sin will not be found out and punished. Lit.: perhaps, HE FLATTERETH HIMSELF, IN HIS OWN SIGHT, AS REGARDS THE FINDING OUT OF HIS SIN AND THE HATING IT.

\* It seems certainly right thus to change the pronoun from "my" to "his," following ancient versions.

3 The words of his mouth are unrighteous, and full of deceit: he hath left off to behave himself wisely, and to do good.

4 He imagineth mischief upon his bed, and hath set himself in no good way: neither doth he abhor any thing that is evil.

5 Thy mercy, O Lord, reacheth unto the heavens: and thy faithfulness unto the clouds.

6 Thy righteousness standeth like the strong mountains: thy judgments are like the great deep.

7 Thou, Lord, shall save both man and beast; How excellent is thy mercy, O God: and the children of men shall put their trust under the shadow of thy wings.

8 They shall be satisfied with the plenteousness of thy house: and thou shalt give them drink of thy pleasures, as out of the river.

9 For with thee is the well of life: and in thy light shall we see light.

10 O continue forth thy loving-kindness unto them that know thee: and thy righteousness unto them that are true of heart.

11 O let not the foot of pride come against me: and let not the hand of the ungodly cast me down.

12 There are they fallen, all that work wickedness: they are cast down, and shall not be able to stand.

EVENING PRAYER  
PSALM XXXVII.

*Noli æmulari.*

*We are not to Fret at the apparent Prosperity of the Wicked.*

The refrain of the Psalm is "fret not thyself." The prosperity of the wicked does not last very long. "God's just judgments, sooner or later, fall upon the wicked while the righteous are under His abiding protection."

**F**RET not thyself because of the ungodly:  
neither be thou envious against the evil  
doers.

2 For they shall soon be cut down like the  
grass: and be withered even as the green  
herb.

3 Put thou thy trust in the Lord, and be  
doing good: dwell in the land, and verily thou  
shalt be fed.

4 Delight thou in the Lord: and he shall  
give thee thy heart's desire.

5 Commit thy way unto the Lord, and put  
thy trust in him: and he shall bring it to  
pass.

6 He shall make thy righteousness as clear  
as the light: and thy just dealing as the noon-  
day.

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v. 3 *and verily thou shalt be fed.* Rather, AND FOLLOW  
AFTER (OR CHERISH) FAITHFULNESS.

7 Hold thee still in the Lord, and abide patiently upon him: but grieve not thyself at him, whose way doth prosper, against the man that doeth after evil counsels.

8 Leave off from wrath, and let go displeasure: fret not thyself, else shalt thou be moved to do evil.

9 Wicked doers shall be rooted out: and they that patiently abide the Lord, those shall inherit the land.

10 Yet a little while, and the ungodly shall be clean gone: thou shalt look after his place, and he shall be away.

11 But the meek-spirited shall possess the earth: and shall be refreshed in the multitude of peace.

12 The ungodly seeketh counsel against the just: and gnasheth upon him with his teeth.

13 The Lord shall laugh him to scorn: for he hath seen that his day is coming.

14 The ungodly have drawn out the sword, and have bent their bow: to cast down the poor and needy, and to slay such as are of a right conversation.

15 Their sword shall go through their own heart: and their bow shall be broken.

16 A small thing that the righteous hath: is better than great riches of the ungodly.

17 For the arms of the ungodly shall be broken: and the Lord upholdeth the righteous.

18 The Lord knoweth the days of the godly: and their inheritance shall endure for ever.

19 They shall not be confounded in the perilous time: and in the days of dearth they shall have enough.

20 As for the ungodly, they shall perish; and the enemies of the Lord shall consume as the fat of lambs: yea, even as the smoke, shall they consume away.

21 The ungodly borroweth, and payeth not again: but the righteous is merciful, and liberal.

22 Such as are blessed of God shall possess the land: and they that are cursed of him shall be rooted out.

23 The Lord ordereth a good man's going: and maketh his way acceptable to himself.

24 Though he fall, he shall not be cast away: for the Lord upholdeth him with his hand.

25 I have been young, and now am old: and yet saw I never the righteous forsaken, nor his seed begging their bread.

26 The righteous is ever merciful, and lendeth: and his seed is blessed.

27 Flee from evil, and do the thing that is good: and dwell for evermore.

28 For the Lord loveth the thing that is

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v. 20 *as the fat of lambs.* Rather, AS THE GLORY OF THE PASTURES; *i.e.* as the grass and flowers are burnt up and withered, so do the wicked perish quickly.

right: he forsaketh not his that be godly, but they are preserved for ever.

29 The unrighteous shall be punished: as for the seed of the ungodly, it shall be rooted out.

30 The righteous shall inherit the land: and dwell therein for ever.

31 The mouth of the righteous is exercised in wisdom: and his tongue will be talking of judgment.

32 The law of his God is in his heart: and his goings shall not slide.

33 The ungodly seeth the righteous: and seeketh occasion to slay him.

34 The Lord will not leave him in his hand: nor condemn him when he is judged.

35 Hope thou in the Lord, and keep his way, and he shall promote thee, that thou shalt possess the land: when the ungodly shall perish, thou shalt see it.

36 I myself have seen the ungodly in great power: and flourishing like a green bay-tree.

37 I went by, and lo, he was gone: I sought him, but his place could no where be found.

38 Keep innocency, and take heed unto the thing that is right: for that shall bring a man peace at the last.

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v. 36 *a green bay-tree*. Rather, A GREEN TREE GROWING IN ITS NATIVE SOIL; *i.e.* an indigenous tree that has struck its roots firmly and thrown out its branches on all sides.

v. 38 *for that shall bring a man peace at the last*. "At the last" means literally a "latter end" so perhaps,

39 As for the transgressors, they shall perish together: and the end of the ungodly is, they shall be rooted out at the last.

40 But the salvation of the righteous cometh of the Lord: who is also their strength in the time of trouble.

41 And the Lord shall stand by them, and save them: he shall deliver them from the ungodly, and shall save them, because they put their trust in him.

## THE EIGHTH DAY

### MORNING PRAYER

#### \*PSALM XXXVIII.

*Domine, ne in furore.*

*A Penitential Cry in time of great Bodily and Mental Suffering.*

PUT me not to rebuke, O Lord, in thine anger: neither chasten me in thy heavy displeasure.

2 For thine arrows stick fast in me: and thy hand presseth me sore.

3 There is no health in my flesh, because of thy displeasure: neither is there any rest in my bones, by reason of my sin.

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a "posterity"; and the most probable translation is THERE IS A POSTERITY (OR A FUTURE) TO THE MAN OF PEACE. It is in direct contrast with what follows in the next verse; THE POSTERITY (OR FUTURE) OF THE UN-GODLY SHALL BE CUT OFF.

\* Proper Psalm for Ash Wednesday. The others are: *M.* vi. xxxii.; *E.* cii., cxxx., cxliii.

4 For my wickednesses are gone over my head : and are like a sore burden, too heavy for me to bear.

5 My wounds stink, and are corrupt : through my foolishness.

6 I am brought into so great trouble and misery : that I go mourning all the day long.

7 For my loins are filled with a sore disease : and there is no whole part in my body.

8 I am feeble, and sore smitten : I have roared for the very disquietness of my heart.

9 Lord, thou knowest all my desire : and my groaning is not hid from thee.

10 My heart panteth, my strength hath failed me : and the sight of mine eyes is gone from me.

11 My lovers and my neighbours did stand looking upon my trouble : and my kinsmen stood afar off.

12 They also that sought after my life laid snares for me : and they that went about to do me evil talked of wickedness, and imagined deceit all the day long.

13 As for me, I was like a deaf man, and heard not : and as one that is dumb, who doth not open his mouth.

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v. 4 *For my wickednesses are gone over my head.* The Psalmist compares his sins to the waves of a flood which threaten to overwhelm and drown him ; in the other half of the verse the metaphor changes, and sin is spoken of as a burden which presses heavily upon him.



14 I became even as a man that heareth not :  
and in whose mouth are no reproofs.

15 For in thee, O Lord, have I put my  
trust : thou shalt answer for me, O Lord my God.

16 I have required that they, even mine  
enemies, should not triumph over me : for when  
my foot slipped, they rejoiced greatly against me.

17 And I, truly, am set in the plague : and  
my heaviness is ever in my sight.

18 For I will confess my wickedness : and  
be sorry for my sin.

19 But mine enemies live, and are mighty :  
and they that hate me wrongfully are many in  
number.

20 They also that reward evil for good are  
against me : because I follow the thing that  
good is.

21 Forsake me not, O Lord my God : be  
not thou far from me.

22 Haste thee to help me : O Lord God of  
my salvation.

\* PSALM XXXIX.

*Dixi, custodiam.*

*The Vanity of Earthly Life.*

I SAID, I will take heed to my ways : that I  
offend not in my tongue.

2 I will keep my mouth as it were with a  
bridle : while the ungodly is in my sight.

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\* This Psalm is appointed for the Office of the  
Burial of the Dead.

3 I held my tongue, and spake nothing : I kept silence, yea, even from good words ; but it was pain and grief to me.

4 My heart was hot within me, and while I was thus musing the fire kindled : and at the last I spake with my tongue ;

5 Lord, let me know mine end, and the number of my days : that I may be certified how long I have to live.

6 Behold, thou hast made my days as it were a span long : and mine age is even as nothing in respect of thee ; and verily every man living is altogether vanity.

7 For man walketh in a vain shadow, and disquieteth himself in vain : he heapeth up riches, and cannot tell who shall gather them.

8 And now, Lord, what is my hope : truly my hope is even in thee.

9 Deliver me from all mine offences : and make me not a rebuke unto the foolish.

---

v. 4 *My heart was hot within me.* He could no longer repress his feelings, the inward fire at last blazed forth in the words which follow.

v. 5 *how long I have to live.* Lit. : (as A.V.) HOW FRAIL I AM.

v. 6 *every man living is altogether vanity.* Rather, EVERY MAN, AT HIS BEST ESTATE, IS ALTOGETHER A BREATH. "Living" or "at his best estate" is literally "fixed"; i.e. "firmly established." However firmly established, man is after all but a breath.

v. 7 "SURELY AS A (MERE) SEMBLANCE DOTH MAN WALK TO AND FRO : SURELY FOR A BREATH DO THEY MAKE A TURMOIL."

10 I became dumb, and opened not my mouth : for it was thy doing.

11 Take thy plague away from me : I am even consumed by the means of thy heavy hand.

12 When thou with rebukes doth chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment : every man therefore is but vanity.

13 Hear my prayer, O Lord, and with thine ears consider my calling : hold not thy peace at my tears.

14 For I am a stranger with thee : and a sojourner, as all my fathers were.

15 O spare me a little, that I may recover my strength : before I go hence, and be no more seen.

### \*PSALM XL.

*Expectans expectavi.*

*A Thanksgiving and a Prayer.*

I WAITED patiently for the Lord : and he inclined unto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the mire and clay : and set my feet upon the rock, and ordered my goings.

3 And he hath put a new song in my mouth : even a thanksgiving unto our God.

4 Many shall see it, and fear : and shall put their trust in the Lord.

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v. 15 *that I may recover my strength.* Rather, THAT I MAY BRIGHTEN UP AGAIN ; SMILE AGAIN.

\* Proper Psalm for Good Friday. The others are : *M.* xxii., liv. ; *E.* lxix., lxxxviii.

5 Blessed is the man that hath set his hope in the Lord: and turned not unto the proud, and to such as go about with lies.

6 O Lord my God, great are the wondrous works which thou hast done, like as be also thy thoughts which are to us-ward: and yet there is no man that ordereth them unto thee.

7 If I should declare them, and speak of them: they should be more than I am able to express.

8 Sacrifice, and meat-offering, thou wouldest not: but mine ears hast thou opened.

9 Burnt-offerings, and sacrifice for sin, hast thou not required: then said I, Lo, I come,

10 In the volume of the book it is written of me, that I should fulfil thy will, O my God: I am content to do it; yea, thy law is within my heart.

v. 6 *and yet there is no man that ordereth them unto thee.* The sense is: God's good deeds and loving thoughts towards us are so many, that there can be no reckoning made of them; as the next verse says "they are more than can be told."

v. 8 *but mine ears hast thou opened.* Lit.: EARS HAST THOU DIGGED FOR ME; *i.e.* God has given him the faculty of hearing and obeying His Voice: He seeks therefore obedience rather than sacrifice. The Septuagint paraphrases "a body hast thou prepared for me," and this reading is adopted in the Epistle to the Hebrews (x. 5); the words are there applied to our Lord, the perfect pattern of conformity to God's Will.

v. 10 *In the volume of the book, etc.* The meaning is: When I understood that it is obedience that thou requirest, I said "Lo I come to do Thy Will," for this

11 I have declared thy righteousness in the great congregation: lo, I will not refrain my lips, O Lord, and that thou knowest.

12 I have not hid thy righteousness within my heart: my talk hath been of thy truth, and of thy salvation.

13 I have not kept back thy loving mercy and truth: from the great congregation.

14 Withdraw not thou thy mercy from me, O Lord: let thy loving-kindness and thy truth always preserve me.

15 For innumerable troubles are come about me; my sins have taken such hold upon me that I am not able to look up: yea, they are more in number than the hairs of my head, and my heart hath failed me.

16 O Lord, let it be thy pleasure to deliver me: make haste, O Lord, to help me.

17 Let them be ashamed, and confounded together, that seek after my soul to destroy it: let them be driven backward, and put to rebuke, that wish me evil.

18 Let them be desolate, and rewarded with shame: that say unto me, Fie upon thee, fie upon thee.

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is the whole purpose of the law; this is clearly written in "the volume of the book" that I should "delight to do Thy Will." The passage can only be fully understood with reference to our Lord as the Epistle to the Hebrews makes clear, but in a measure it applies to all. What meaning is there in life except as the sphere in which we are to do God's Will?

19 Let all those that seek thee be joyful and glad in thee: and let such as love thy salvation say alway, The Lord be praised.

20 As for me, I am poor and needy: but the Lord careth for me.

21 Thou art my helper and redeemer: make no long tarrying, O my God.

### EVENING PRAYER

### PSALM XLI.

*Beatus qui intelligit.*

*A Prayer in time of Sickness.*

**BLESSED** is he that considereth the poor and needy: the Lord shall deliver him in the time of trouble.

2 The Lord preserve him, and keep him alive, that he may be blessed upon earth: and deliver not thou him into the will of his enemies.

3 The Lord comfort him, when he lieth sick upon his bed: make thou all his bed in his sickness.

4 I said, Lord, be merciful unto me: heal my soul, for I have sinned against thee.

5 Mine enemies speak evil of me: When shall he die, and his name perish?

6 And if he come to see me, he speaketh

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v. 3 *make thou all his bed in his sickness.* Rather, ALL HIS LYING DOWN IN SICKNESS THOU TURNEST; *i.e.* "thou changest his bed of sickness into health."

vanity : and his heart conceiveth falsehood within himself, and when he cometh forth he telleth it.

7 All mine enemies whisper together against me : even against me do they imagine this evil.

8 Let the sentence of guiltiness proceed against him : and now that he lieth, let him rise up no more.

9 Yea, even mine own familiar friend, whom I trusted : who did also eat of my bread, hath laid great wait for me.

10 But be thou merciful unto me, O Lord : raise thou me up again, and I shall reward them.

11 By this I know thou favourest me : that mine enemy doth not triumph against me.

12 And when I am in my health, thou upholdest me : and shalt set me before thy face for ever.

13 Blessed be the Lord God of Israel : world without end. Amen.

## PSALM XLII.

### *Quemadmodum.*

*The Longing of an Exile for the Worship of the Sanctuary.*

Psalms xlii. and xliii. must originally have been one Psalm divided into three parts by the refrain,

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v. 8 *Let the sentence of guiltiness proceed against him.* Rather, SOME EVIL DISEASE CLEAVETH FAST UNTO HIM. This is what the Psalmist's enemies say of him.

v. 9 *hath laid great wait for me.* Rather, HATH LIFTED UP HIS HEEL AGAINST ME. For the New Testament application see St John xiii. 18.

“Put thy trust in God: for I will yet thank him, which is the help of my countenance and my God.” The third part has become detached and now forms Psalm xliii. Both Psalms were written by someone who finds himself an exile from the sanctuary of Zion in the mountainous country beyond Jordan. Whoever the writer was his one thought in these verses is, how he longs to be once more among the worshippers on the Holy Mount.

**L**IKE as the hart desireth the water-brooks: so longeth my soul after thee, O God.

2 My soul is athirst for God, yea, even for the living God: when shall I come to appear before the presence of God?

3 My tears have been my meat day and night: while they daily say unto me, Where is now thy God?

4 Now when I think thereupon, I pour out my heart by myself: for I went with the multitude, and brought them forth into the house of God;

v. 2 *to appear before the presence of God.* i.e. In the sanctuary on Mount Zion. It is the phrase commonly used of the Israelites appearing before God in the sanctuary (Ex. xxiii. 17; Deut. xvi. 16; 1 Sam. i. 22).

vv. 3, 4 *Now when I think thereupon, etc.* The sense is missed in the P. B. version: the Psalmist in exile is recalling happier days. Translate: FAIN WOULD I REMEMBER THESE THINGS AND POUR OUT MY SOUL IN ME, HOW I USED TO PASS WITH THE FESTAL THROG, HOW I LED THEM IN PROCESSION TO THE HOUSE OF GOD WITH THE VOICE OF SHOUTING AND THANKSGIVING, A MULTITUDE KEEPING FESTIVAL.



5 In the voice of praise and thanksgiving : among such as keep holy-day.

6 Why art thou so full of heaviness, O my soul : and why art thou so disquieted within me ?

7 Put thy trust in God : for I will yet give him thanks for the help of his countenance.

8 My God, my soul is vexed within me : therefore will I remember thee concerning the land of Jordan, and the little hill of Hermon.

9 One deep calleth another, because of the noise of the water-pipes : all thy waves and storms are gone over me.

10 The Lord hath granted his loving-kindness in the day-time : and in the night-season did I sing of him, and made my prayer unto the God of my life.

11 I will say unto the God of my strength, Why hast thou forgotten me : why go I thus heavily, while the enemy oppresseth me ?

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v. 7 *for the help of his countenance.* Alter this and make it the same as at the end of the Psalm, WHICH IS THE HELP OF MY COUNTENANCE AND MY GOD.

v. 8 *concerning the land of Jordan.* Rather, FROM the land of Jordan, and FROM the little hill of Hermon. The exile finds himself in these distant places which he names.

v. 9 *One deep calleth another, etc.* The roaring of the cataracts finds its moral echo and counterpart in the exile's heart.

v. 10 *The Lord hath granted his loving-kindness in the day-time.* The meaning is that in spite of his despondency, he strengthens himself in God by day and night.

12 My bones are smitten asunder as with a sword: while mine enemies that trouble me cast me in the teeth;

13 Namely, while they say daily unto me: Where is now thy God?

14 Why art thou so vexed, O my soul: and why art thou so disquieted within me?

15 O put thy trust in God: for I will yet thank him, which is the help of my countenance, and my God.

### PSALM XLIII.

*Judica me, Deus.*

*Longing for the Worship of the Sanctuary.*

GIVE sentence with me, O God, and defend my cause against the ungodly people: O deliver me from the deceitful and wicked man.

2 For thou art the God of my strength, why hast thou put me from thee: and why go I so heavily, while the enemy oppresseth me?

3 O send out thy light and thy truth, that they may lead me: and bring me unto thy holy hill, and to thy dwelling.

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v. 1 *Give sentence with me.* i.e. Decide my cause, vindicate my right.

v. 3 *that they may lead me.* There is special emphasis on the pronoun. "Let THEM lead me." Let Thy light and Thy truth be the guides which shall conduct me to Thy dwelling-place.

4 And that I may go unto the altar of God, even unto the God of my joy and gladness: and upon the harp will I give thanks unto thee, O God, my God.

5 Why art thou so heavy, O my soul: and why art thou so disquieted within me?

6 O put thy trust in God: for I will yet give him thanks, which is the help of my countenance, and my God.

## THE NINTH DAY

### MORNING PRAYER

#### PSALM XLIV.

*Deus, auribus.*

*A National Appeal to God to remember His former Mercies.*

WE have heard with our ears, O God, our fathers have told us: what thou hast done in their time of old;

2 How thou hast driven out the heathen with thy hand, and planted them in: how thou hast destroyed the nations, and cast them out.

3 For they gat not the land in possession through their own sword: neither was it their own arm that helped them;

4 But thy right hand, and thine arm, and

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v. 2 *and cast them out.* Rather (in view of the parallel clause), AND CAUSED THEM (*i.e.* ISRAEL), TO SPREAD OUT.

the light of thy countenance : because thou hadst a favour unto them.

5 Thou art my King, O God : send help unto Jacob.

6 Through thee will we overthrow our enemies : and in thy Name will we tread them under, that rise up against us.

7 For I will not trust in my bow : it is not my sword that shall help me ;

8 But it is thou that savest us from our enemies : and puttest them to confusion that hate us.

9 We make our boast of God all day long : and will praise thy Name for ever.

10 But now thou art far off, and puttest us to confusion : and goest not forth with our armies.

11 Thou makest us to turn our backs upon our enemies : so that they which hate us spoil our goods.

12 Thou lettest us be eaten up like sheep : and hast scattered us among the heathen.

13 Thou sellest thy people for nought : and takest no money for them.

14 Thou makest us to be rebuked of our neighbours : to be laughed to scorn, and had in derision of them that are round about us.

15 Thou makest us to be a by-word among

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v. 13 *and takest no money for them.* i.e. Thou hast not gained by their price. They seem to have been given up to the heathen, and God has gained nothing thereby.

the heathen : and that the people shake their heads at us.

16 My confusion is daily before me : and the shame of my face hath covered me ;

17 For the voice of the slanderer and blasphemer : for the enemy and avenger.

18 And though all this be come upon us, yet do we not forget thee : nor behave ourselves frowardly in thy covenant.

19 Our heart is not turned back : neither our steps gone out of thy way ;

20 No, not when thou hast smitten us into the place of dragons : and covered us with the shadow of death.

21 If we have forgotten the Name of our God, and holden up our hands to any strange god : shall not God search it out ? for he knoweth the very secrets of the heart.

22 For thy sake also are we killed all the day long : and are counted as sheep appointed to be slain.

23 Up, Lord, why sleepest thou : awake, and be not absent from us for ever.

24 Wherefore hidest thou tny face : and forgettest our misery and trouble ?

25 For our soul is brought low, even unto the dust : our belly cleaveth unto the ground.

26 Arise, and help us : and deliver us for thy mercy's sake.

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v. 20 *place of dragons*. Rather, PLACE OF JACKALS ; *i.e.* a place of ruin and desolation.

## \*PSALM XLV.

*Eructavit cor meum.**The King and his Bride.*

This Psalm sets forth the marriage of the Messiah with the Church His Bride. Whatever primary reference it may have, the language only finds its full significance in the mystical marriage of our Lord and His elect. The beauty and majesty of Christ, His royalty and Divinity, His espousals with His Church—this, to Christian hearts, is the theme of this Psalm. As a proper Psalm for Christmas Day it sets forth the union of the Eternal Son with our human nature.

**M**Y heart is inditing of a good matter : I speak of the things which I have made unto the King.

2 My tongue is the pen : of a ready writer.

3 Thou art fairer than the children of men : full of grace are thy lips, because God hath blessed thee for ever.

4 Gird thee with thy sword upon thy thigh, O thou most Mighty : according to thy worship and renown.

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v. 1 *My heart is inditing of a good matter.* Rather, MY HEART IS OVERFLOWING WITH A GOODLY THEME. I AM SAYING, MY WORK IS FOR A KING (or concerning a king). So glorious a theme is before the Psalmist that his tongue becomes eloquent, as it were, like the pen of a ready writer.

\* Proper Psalm for Christmas Day. The others are : M. xix., lxxxv. ; E. lxxxix., cx., cxxxii.

5 Good luck have thou with thine honour : ride on, because of the word of truth, of meekness, and righteousness ; and thy right hand shall teach thee terrible things.

6 Thy arrows are very sharp, and the people shall be subdued unto thee : even in the midst among the King's enemies.

7 Thy seat, O God, endureth for ever : the sceptre of thy kingdom is a right sceptre.

8 Thou hast loved righteousness, and hated iniquity : wherefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

9 All thy garments smell of myrrh, aloes, and cassia : out of the ivory palaces, whereby they have made thee glad.

10 Kings' daughters were among thy honour-

v. 5 *Good luck have thou with thine honour*, etc. Rather, RIDE ON PROSPEROUSLY IN THY MAJESTY ; ON BEHALF OF TRUTH AND MEEKNESS (AND) RIGHTEOUSNESS. The king rides forth ON BEHALF OF what is good and noble and meek.

v. 7 *Thy seat, O God*. Rather, THY THRONE, O GOD. Here the bridegroom is addressed as GOD. For the Messianic explanation see Heb. i. 8.

v. 8 *with the oil of gladness above thy fellows*. i.e. He hath made thee happier and more glorious than other kings.

v. 9 *All thy garments smell of myrrh*, etc. Lit. : ALL THY GARMENTS ARE MYRRH, etc. ; "whereby" should be rendered "stringed instruments." Trans. : OUT OF IVORY PALACES MUSIC HATH MADE THEE GLAD. "The garments of the royal bridegroom are saturated with perfumes, while from ivory-inlaid palaces comes forth the sound of entrancing music."

able women : upon thy right hand did stand the queen in a vesture of gold, wrought about with divers colours.

11 Hearken, O daughter, and consider, incline thine ear : forget also thine own people, and thy father's house.

12 So shall the King have pleasure in thy beauty : for he is thy Lord God, and worship thou him.

13 And the daughter of Tyre shall be there with a gift : like as the rich also among the people shall make their supplication before thee.

14 The King's daughter is all glorious within : her clothing is of wrought gold.

15 She shall be brought unto the King in raiment of needle-work : the virgins that be her fellows shall bear her company, and shall be brought unto thee.

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v. 11 So far (from verse 3) the bridegroom has been addressed. At this verse begins the address to the bride which continues to the end of verse 13.

v. 12 *and worship thou him.* i.e. Bow thyself unto him in homage (comp. Gen. xxiii. 7).

v. 13 *And the daughter of Tyre shall be there with a gift.* Rather, THE DAUGHTER OF TYRE SHALL ENTREAT THY FAVOUR WITH A GIFT; YEA, THE RICHEST OF THE PEOPLE! i.e. The Tyrian people and the richest among the nations, shall court the favour of the Bride.

v. 14 *within.* i.e. In the inner apartments of her house. The Psalmist first has a vision of the bride in her own chamber; then he sees her brought in bridal procession to the king's palace.

v. 15 *The virgins,* the companions of the bride, accompany her to the palace of the bridegroom.



16 With joy and gladness shall they be brought: and shall enter into the King's palace.

17 Instead of thy fathers thou shalt have children: whom thou mayest make princes in all lands.

18 I will remember thy Name from one generation to another: therefore shall the people give thanks unto thee, world without end.

### PSALM XLVI.

*Deus noster refugium.*

*God a sure Stronghold.*

GOD is our hope and strength: a very present help in trouble.

2 Therefore will we not fear, though the earth be moved: and though the hills be carried into the midst of the sea.

3 Though the waters thereof rage and swell: and though the mountains shake at the tempest of the same.

4 The rivers of the flood thereof shall make

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v. 4 *The rivers of the flood thereof shall make glad the city of God.* Rather, THERE IS A RIVER, WHOSE STREAMS MAKE GLAD THE CITY OF GOD. "A perennial river—in allusion, perhaps, to the spring gushing forth from the Temple-rock, which supplied the two pools of Siloam and in time of drought and siege never failed to refresh the inhabitants of Jerusalem. . . . It is a type of that river of grace, which is the support and refreshment of God's people in all their trouble. 'There is a marked contrast between the roaring and surging of the sea described in the last verse and the peaceful stream which waters Zion' (P. Young).

glad the city of God: the holy place of the tabernacle of the most Highest.

5 God is in the midst of her, therefore shall she not be removed: God shall help her, and that right early.

6 The heathen make much ado, and the kingdoms are moved: but God hath shewed his voice, and the earth shall melt away.

7 The Lord of hosts is with us: the God of Jacob is our refuge.

8 O come hither, and behold the works of the Lord: what destruction he hath brought upon the earth.

9 He maketh wars to cease in all the world: he breaketh the bow, and knappeth the spear in sunder, and burneth the chariots in the fire.

10 Be still then, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hosts is with us: the God of Jacob is our refuge.

#### EVENING PRAYER

#### \*PSALM XLVII.

*Omnes gentes, plaudite.*

*God the King over all the Earth.*

God has come down to fight for His people; a signal victory has been won, and He is now thought of as returning in triumph to heaven. This, which

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\* Proper Psalm for Ascension Day. The others are: *M.* viii., xv., xxi.; *E.* xxiv. cviii.

is the leading thought of the Psalm, has doubtless determined its selection as Proper Psalm for Ascension Day.

O CLAP your hands together, all ye people :  
O sing unto God with the voice of melody.

2 For the Lord is high, and to be feared :  
he is the great King upon all the earth.

3 He shall subdue the people under us : and  
the nations under our feet.

4 He shall choose out an heritage for us :  
even the worship of Jacob, whom he loved.

5 God is gone up with a merry noise : and  
the Lord with the sound of the trump.

6 O sing praises, sing praises unto our God :  
O sing praises, sing praises unto our King.

7 For God is the King of all the earth :  
sing ye praises with understanding.

8 God reigneth over the heathen : God  
sitteth upon his holy seat.

9 The princes of the people are joined unto  
the people of the God of Abraham : for God,  
which is very high exalted, doth defend the  
earth, as it were with a shield.

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vv. 3, 4 *He shall subdue*, etc. This and the verbs  
which follow should be in the past tense.

v. 4 *He shall choose out*. Rather, HE CHOSE OUR IN-  
HERITANCE FOR US (EVEN) THE PRIDE (OR EXCELLENCY) OF  
JACOB, WHOM HE LOVED ; *i.e.* God chose for His people  
the land of Palestine—the pride or excellency of Jacob  
—that in which Jacob delights (comp. Isa. xiii. 19).

v. 9 *The princes of the people are joined unto the people  
of the God of Abraham*. Rather, THE PRINCES OF THE  
PEOPLE ARE GATHERED TOGETHER (TO BE) THE PEOPLE OF

## \* PSALM XLVIII.

*Magnus Dominus.**Zion the City of God.*

This Psalm is to be mystically understood of the glory of the Christian Church and her safety in God's hands. As such it is appointed as a Proper Psalm for Whitsunday.

**G**REAT is the Lord, and highly to be praised: in the city of our God, even upon his holy hill.

2 The hill of Sion is a fair place, and the joy of the whole earth: upon the north-side lieth the city of the great King; God is well known in her palaces as a sure refuge.

3 For lo, the kings of the earth: are gathered, and gone by together.

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THE GOD OF ABRAHAM. The Psalmist sees the nations of the world turned to the Lord, submitting themselves to the God of Abraham. The true meaning of the last part of the verse is that the SHIELDS OF THE EARTH, *i.e.* the great leaders, BELONG TO GOD. It is the same idea as in the first part of the verse; the great men among the nations submit themselves to Jehovah. Trans.: FOR THE SHIELDS OF THE EARTH BELONG UNTO GOD: HE IS GREATLY EXALTED.

v. 2 *upon the north-side lieth the city of the great King.* Lit.: (ON) THE SIDES OF THE NORTH. The meaning is uncertain, but a probable explanation is that the ancient Zion, the city of David, lay on the northern side of the hill.

vv. 3, 4 These verses describe a gathering of confederate kings against Zion, and their sudden dis-

\* Proper Psalm for Whitsunday. The others are: *M.* lxviii. ; *E.* civ., cxlv.

4 They marvelled to see such things: they were astonished, and suddenly cast down.

5 Fear came there upon them, and sorrow: as upon a woman in her travail.

6 Thou shalt break the ships of the sea: through the east-wind.

7 Like as we have heard, so have we seen in the city of the Lord of hosts, in the city of our God: God upholdeth the same for ever.

8 We wait for thy loving-kindness, O God: in the midst of thy temple.

9 O God, according to thy Name, so is thy praise unto the world's end: thy right hand is full of righteousness.

10 Let the mount Sion rejoice, and the daughter of Judah be glad: because of thy judgments.

11 Walk about Sion, and go round about her: and tell the towers thereof.

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comfiture. Trans.: LO, THE KINGS WERE ASSEMBLED, THEY CAME ONWARD TOGETHER. THEY SAW IT (*i.e.* ZION); SO THEY MARVELLED; THEY WERE DISMAYED; THEY FLED IN ALARM.

v. 6 *Thou shalt break the ships of the sea.* Lit.: SHIPS OF TARSHISH. The meaning of the verse is that the confederate kings were shattered as suddenly and as completely as ships are wrecked by a storm.

v. 7 *Like as we have heard, so have we seen.* *i.e.* The hearsay report of Thy power has now been verified by our actual experience.

v. 8 *We wait for thy loving-kindness.* Rather, WE PONDER OVER.

v. 11 *tell the towers.* *i.e.* COUNT THE TOWERS.

12 Mark well her bulwarks, set up her houses: that ye may tell them that come after.

13 For this God is our God for ever and ever: he shall be our guide unto death.

## PSALM XLIX.

*Audite hæc, omnes.*

*The vanity of worldliness; the hope of the upright.*

○ HEAR ye this, all ye people: ponder it with your ears, all ye that dwell in the world;

2 High and low, rich and poor: one with another.

3 My mouth shall speak of wisdom: and my heart shall muse of understanding.

4 I will incline my ear to the parable: and shew my dark speech upon the harp.

5 Wherefore should I fear in the days of wickedness: and when the wickedness of my heels compasseth me round about?

v. 12 *set up her houses.* Rather, CONSIDER HER HOUSES.

v. 13 *he shall be our guide unto death.* Lit.: (as the text stands in the Hebrew) "upon death"; i.e. perhaps "beyond death" or "over death."

"And yet for ever, even o'er death

Our Guide and guard is He" (Keble).

v. 4 *A parable.* i.e. A saying or truth of deep mysterious import. It is parallel to "dark speech" or "enigma" in the second half of the verse.

v. 5 *the wickedness of my heels.* The Psalmist does not mean *his own* wickedness, but the wickedness which pursues him. Trans.: THE WICKEDNESS OF THEM

6 There be some that put their trust in their goods : and boast themselves in the multitude of their riches.

7 But no man may deliver his brother : nor make agreement unto God for him ;

8 For it cost more to redeem their souls : so that he must let that alone for ever ;

9 Yea, though he live long : and see not the grave.

10 For he seeth that wise men also die, and perish together : as well as the ignorant and foolish, and leave their riches for other.

11 And yet they think that their houses shall continue for ever : and that their dwelling-places shall endure from one generation to another ; and call the lands after their own names.

12 Nevertheless, man will not abide in honour : seeing he may be compared unto the beasts that perish ; this is the way of them.

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THAT WOULD TRIP ME UP. The writer now proceeds to unfold his "parable," viz., that the prosperity of the wicked need not disturb the righteous, for it will soon come to an end, but the hope of the godly will last beyond the grave.

v. 7 *But no man may deliver his brother.* i.e. No man can redeem or ransom himself or his brother from seeing the grave. Verse 9 carries on the sense of verse 7. Verse 8 is parenthetical. Trans. : NO MAN CAN REDEEM HIS BROTHER NOR GIVE TO GOD A RANSOM (i.e. to buy him back from death and) TO ENABLE HIM TO LIVE ON PERPETUALLY AND NOT SEE CORRUPTION. The parenthesis in verse 8 adds, FOR THE RANSOM OF THEIR SOULS IS TOO COSTLY, SO HE WILL LET THAT ALONE FOR EVER.

13 This is their foolishness : and their posterity praise their saying.

14 They lie in the hell like sheep, death gnaweth upon them, and the righteous shall have domination over them in the morning : their beauty shall consume in the sepulchre out of their dwelling.

15 But God hath delivered my soul from the place of hell : for he shall receive me.

16 Be not thou afraid, though one be made rich : or if the glory of his house be increased ;

17 For he shall carry nothing away with him when he dieth : neither shall his pomp follow him.

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v. 14 *They lie in the hell like sheep.* The Psalmist depicts the souls of the ungodly folded in Sheol like sheep. Death is their shepherd, and their beauty consumes away ; while “in the morning” the upright have dominion over them. Trans. : LIKE SHEEP THEY ARE LAID (OR GATHERED) TO THE UNDERWORLD ; DEATH IS THEIR SHEPHERD ; AND THE UPRIGHT HAVE DOMINION OVER THEM IN THE MORNING ; THEIR FORM (OR BEAUTY) IS FOR THE UNDERWORLD TO DEVOUR, SO THAT IT HAS NO HABITATION. The “morning” is the morning of the Resurrection as the next verse hints.

v. 15 *But God hath delivered my soul from the place of hell.* Trans. : BUT GOD SHALL RANSOM MY SOUL FROM THE HAND OF THE UNDERWORLD (SHEOL) ; FOR HE WILL TAKE ME. The word “ransom” is the same as that used in Hosea xiii. 14. *I will ransom thee from the power of the grave.* The word “take” is the same as that used of Enoch (Gen. v. 24), of Elijah (2 Kings ii. 3) and of the Psalmist (Psalm lxxiii. 24). It is clear from all this that the writer is by faith looking to some hope beyond the grave.



18 For while he lived, he counted himself an happy man : and so long as thou doest well unto thyself, men will speak good of thee.

19 He shall follow the generation of his fathers : and shall never see light.

20 Man being in honour hath no understanding : but is compared unto the beasts that perish.

## THE TENTH DAY

### MORNING PRAYER

#### PSALM L.

#### *Deus deorum.*

#### *God's Reproof of Formalism.*

God is thought of as coming down to Mount Zion and declaring the worthlessness of sacrifice without moral correspondence.

THE Lord, even the most mighty God, hath spoken : and called the world, from the rising up of the sun, unto the going down thereof.

2 Out of Sion hath God appeared : in perfect beauty.

3 Our God shall come, and shall not keep silence : there shall go before him a consuming fire, and a mighty tempest shall be stirred up round about him.

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v. 2 *Out of Zion hath God appeared : in perfect beauty.*  
Rather, OUT OF ZION, THE PERFECTION OF BEAUTY, HATH GOD SHINED FORTH.

4 He shall call the heaven from above : and the earth, that he may judge his people.

5 Gather my saints together unto me : those that have made a covenant with me with sacrifice.

6 And the heavens shall declare his righteousness : for God is Judge himself.

7 Hear, O my people, and I will speak : I myself will testify against thee, O Israel ; for I am God, even thy God.

8 I will not reprove thee because of thy sacrifices, or for thy burnt-offerings : because they were not alway before me.

9 I will take no bullock out of thine house : nor he-goat out of thy folds.

10 For all the beasts of the forest are mine : and so are the cattle upon a thousand hills.

11 I know all the fowls upon the mountains : and the wild beasts of the field are in my sight.

12 If I be hungry, I will not tell thee : for the whole world is mine, and all that is therein.

13 Thinkest thou that I will eat bulls' flesh : and drink the blood of goats ?

14 Offer unto God thanksgiving : and pay thy vows unto the most Highest.

---

v. 8 *because they were not alway before me.* Rather, THEY ARE CONTINUALLY BEFORE ME. God is not complaining that the people offered Him no sacrifices ; His complaint is that the outward worship found no real correspondence in the hearts and lives of the worshippers.

15 And call upon me in the time of trouble :  
so will I hear thee, and thou shalt praise me.

16 But unto the ungodly said God : Why  
dost thou preach my laws, and takest my  
covenant in thy mouth ;

17 Whereas thou hatest to be reformed : and  
hast cast my words behind thee ?

18 When thou sawest a thief, thou con-  
sentedst unto him : and hast been partaker with  
the adulterers.

19 Thou hast let thy mouth speak wicked-  
ness : and with thy tongue thou hast set forth  
deceit.

20 Thou satest, and spakest against thy  
brother : yea, and hast slandered thine own  
mother's son.

21 These things hast thou done, and I held  
my tongue, and thou thoughtest wickedly, that  
I am even such a one as thyself : but I will re-  
prove thee, and set before thee the things that  
thou hast done.

22 O consider this, ye that forget God : lest  
I pluck you away, and there be none to deliver  
you.

23 Whoso offereth me thanks and praise, he  
honoureth me : and to him that ordereth his  
conversation right will I shew the salvation of  
God.

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v. 23 *ordereth his conversation right.* Rather, DIS-  
POSETH HIS WAY (ARIGHT), *i.e.* lays down a straight path  
of duty for himself.

## \* PSALM LI.

*Miserere mei, Deus.**A Prayer for Forgiveness and Cleansing.*

Tradition connects this Psalm with David's penitence for his sin with Bathsheba, and his murder of Uriah.

**H**AVE mercy upon me, O God, after thy great goodness : according to the multitude of thy mercies do away mine offences.

2 Wash me thoroughly from my wickedness : and cleanse me from my sin.

3 For I acknowledge my faults : and my sin is ever before me.

4 Against thee only have I sinned, and done this evil in thy sight : that thou mightest be justified in thy saying, and clear when thou art judged.

v. 1 *do away.* Lit. : WIPE AWAY OR BLOT OUT.

v. 2 *Wash me thoroughly.* "Continue to wash me." "Wash me more and more." Vulg. : *Amplius lava me.*

v. 4 *Against thee only.* The pronoun is very emphatic. AGAINST THEE, THEE ONLY HAVE I SINNED. This, the fundamental aspect of all sin, excludes for the moment all other aspects even of David's sin ; though grievously against man also had he sinned.

*that thou mightest be justified in thy saying, and clear when thou art judged.* The last clause should be CLEAR WHEN THOU JUDGEST ; the meaning is, that however heavy my sentence is, I could not accuse Thee of injustice. Thou wouldst be justified in passing judgment on me. God thus in punishing overrules sin, so as to make evident His own righteousness.

\* Appointed to be used on Ash Wednesday in the Commination Service.

5 Behold, I was shapen in wickedness: and in sin hath my mother conceived me.

6 But lo, thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.

7 Thou shalt purge me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow.

8 Thou shalt make me hear of joy and gladness: that the bones which thou hast broken may rejoice.

9 Turn thy face from my sins: and put out all my misdeeds.

10 Make me a clean heart, O God: and renew a right spirit within me.

11 Cast me not away from thy presence: and take not thy holy Spirit from me.

12 O give me the comfort of thy help again: and stablish me with thy free Spirit.

13 Then shall I teach thy ways unto the wicked: and sinners shall be converted unto thee.

14 Deliver me from blood-guiltiness, O God, thou that art the God of my health: and my tongue shall sing of thy righteousness.

---

v. 6 *wisdom.* "Wisdom" here means "moral purity."

v. 10 *a right spirit.* i.e. A FIRM, UNWAVERING, FIXED SPIRIT.

v. 12 *stablish me with thy free spirit,* OR WITH THY GENEROUS OR WILLING SPIRIT. A spirit that is eager and willing to do right. Others translate, WITH THY PRINCELY SPIRIT. Vulg.: *spiritu principali.*

15 Thou shalt open my lips, O Lord : and my mouth shall shew thy praise.

16 For thou desirest no sacrifice, else would I give it thee : but thou delightest not in burnt-offerings.

17 The sacrifice of God is a troubled spirit : a broken and contrite heart, O God, shalt thou not despise.

18 O be favourable and gracious unto Sion : build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations : then shall they offer young bullocks upon thine altar.

## PSALM LII

### *Quid gloriaris ?*

*The Judgment in store for the Cruel and Malicious.*

This Psalm is traditionally connected with David : it is taken as the expression of his indignation when the news of the slaughter of the priests by Doeg the Edomite, at the command of Saul, reached him at Keilah (*see* 1 Sam. xxi., xxii).

WHY boastest thou thyself, thou tyrant :  
that thou canst do mischief ;

2 Whereas the goodness of God : endureth  
yet daily ?

3 Thy tongue imagineth wickedness : and  
with lies thou cuttest like a sharp razor.

4 Thou hast loved unrighteousness more than  
goodness : and to talk of lies more than righteousness.

5 Thou hast loved to speak all words that may do hurt : O thou false tongue.

6 Therefore shall God destroy thee for ever : he shall take thee, and pluck thee out of thy dwelling, and root thee out of the land of the living.

7 The righteous also shall see this, and fear : and shall laugh him to scorn ;

8 Lo, this is the man that took not God for his strength : but trusted unto the multitude of his riches, and strengthened himself in his wickedness.

9 As for me, I am like a green olive-tree in the house of God : my trust is in the tender mercy of God for ever and ever.

10 I will always give thanks unto thee for that thou hast done : and I will hope in thy Name, for thy saints like it well.

### EVENING PRAYER

### PSALM LIII.

#### *Dixit insipiens.*

*A cry to God to turn back the tide of Atheism and Wickedness.*

(This Psalm is another version of Psalm xiv.)

THE foolish body hath said in his heart :  
There is no God.

2 Corrupt are they, and become abominable in their wickedness : there is none that doeth good.

---

v. 1 *The foolish body. i.e.* As always in the Old Testament, the morally senseless person.

*hath said, or says.* It is his habitual attitude of mind.

3 God looked down from heaven upon the children of men : to see if there were any, that would understand, and seek after God.

4 But they are all gone out of the way, they are altogether become abominable : there is also none that doeth good, no not one.

5 Are not they without understanding that work wickedness : eating up my people as if they would eat bread ? they have not called upon God.

6 They were afraid where no fear was : for God hath broken the bones of him that besieged thee ; thou hast put them to confusion, because God hath despised them.

7 Oh, that the salvation were given unto Israel out of Sion : Oh, that the Lord would deliver his people out of captivity !

8 Then should Jacob rejoice : and Israel should be right glad.

### \* PSALM LIV.

*Deus, in nomine.*

*God our Helper.*

SAVE me, O God, for thy Name's sake :  
and avenge me in thy strength.

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v. 7 *Oh, that the Lord would deliver his people out of captivity.* This need mean no more than "restore the prosperity" of his people (as in Job xlii. 10).

\* Proper Psalm for Good Friday. The others are: *M.* xxii., xl. ; *E.* lxix., lxxxviii.



2 Hear my prayer, O God : and hearken unto the words of my mouth.

3 For strangers are risen up against me : and tyrants, which have not God before their eyes, seek after my soul.

4 Behold, God is my helper : the Lord is with them that uphold my soul.

5 He shall reward evil unto mine enemies : destroy thou them in thy truth.

6 An offering of a free heart will I give thee, and praise thy Name, O Lord : because it is so comfortable.

7 For he hath delivered me out of all my trouble : and mine eye hath seen his desire upon mine enemies.

## PSALM LV.

*Exaudi, Deus.*

*A Prayer in time of Treachery and Distress.*

HEAR my prayer, O God : and hide not thyself from my petition.

2 Take heed unto me, and hear me : how I mourn in my prayer, and am vexed

3 The enemy crieth so, and the ungodly cometh on so fast : for they are minded to do me some mischief ; so maliciously are they set against me.

---

v. 6 *An offering of a free heart will I give thee.*  
Rather, WITH A FREE WILL I WILL SACRIFICE TO THEE ; i.e.  
My offerings shall be voluntary.

4 My heart is disquieted within me : and the fear of death is fallen upon me.

5 Fearfulness and trembling are come upon me : and an horrible dread hath overwhelmed me.

6 And I said, O that I had wings like a dove : for then would I flee away, and be at rest.

7 Lo, then would I get me away far off : and remain in the wilderness.

8 I would make haste to escape : because of the stormy wind and tempest.

9 Destroy their tongues, O Lord, and divide them : for I have spied unrighteousness and strife in the city.

10 Day and night they go about within the walls thereof : mischief also and sorrow are in the midst of it.

11 Wickedness is therein : deceit and guile go not out of their streets.

12 For it is not an open enemy, that hath done me this dishonour : for then I could have borne it.

13 Neither was it mine adversary, that did magnify himself against me : for then peradventure I would have hid myself from him.

---

v. 9 *Destroy their tongues, O Lord, and divide them.* Rather, DEVOUR THEM, O LORD, AND DIVIDE THEIR TONGUES. This language is best explained by a reference to the confusion of tongues at Babel (Gen. xi. 1), "Send confusion upon them and disperse them as at Babel."

14 But it was even thou, my companion : my guide, and mine own familiar friend.

15 We took sweet counsel together : and walked in the house of God as friends.

16 Let death come hastily upon them, and let them go down quick into hell : for wickedness is in their dwellings, and among them.

17 As for me, I will call upon God : and the Lord shall save me.

18 In the evening, and morning, and at noon-day will I pray, and that instantly : and he shall hear my voice.

19 It is he that hath delivered my soul in peace from the battle that was against me : for there were many with me.

20 Yea, even God, that endureth for ever, shall hear me, and bring them down : for they will not turn, nor fear God.

21 He laid his hands upon such as be at peace with him : and he brake his covenant.

v. 14 *my guide.* Rather, MINE ASSOCIATE.

v. 15 *as friends.* Rather, WITH THE (FESTAL) THRONG. The verbs are frequentative. "We used to take sweet counsel together, and to walk in the house of God with the festal throng."

v. 16 *quick.* i.e. ALIVE.

*into hell.* i.e. INTO SHEOL (or the Underworld).

v. 19 *for there were many with me.* The meaning really is, "For there were many against me"; I had many adversaries.

v. 20 *for they will not turn, nor fear God.* Rather, THEY (ARE MEN THAT) HAVE NO CHANGES AND WHO FEAR NOT GOD; i.e. their unbroken prosperity leads them to forget God.

22 The words of his mouth were softer than butter, having war in his heart: his words were smother than oil, and yet be they very swords.

23 O cast thy burden upon the Lord, and he shall nourish thee: and shall not suffer the righteous to fall for ever.

24 And as for them: thou, O God, shalt bring them into the pit of destruction.

25 The blood-thirsty and deceitful men shall not live out half their days: nevertheless, my trust shall be in thee, O Lord.

## THE ELEVENTH DAY

### MORNING PRAYER

### PSALM LVI.

*Miserere mei, Deus.*

*Trust in God.*

BE merciful unto me, O God, for man goeth about to devour me: he is daily fighting, and troubling me.

2 Mine enemies are daily in hand to swallow me up: for they be many that fight against me, O thou most Highest.

3 Nevertheless, though I am sometime afraid: yet put I my trust in thee.

4 I will praise God, because of his word: I

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v. 22 *having war in his heart.* Lit.: HIS HEART WAS WAR.

v. 2 *O thou most Highest.* Rather, "They be many that fight PROUDLY against me."

have put my trust in God, and will not fear what flesh can do unto me.

5 They daily mistake my words: all that they imagine is to do me evil.

6 They hold all together, and keep themselves close: and mark my steps, when they lay wait for my soul.

7 Shall they escape for their wickedness: thou, O God, in thy displeasure shalt cast them down.

8 Thou tellest my flittings; put my tears into thy bottle: are not these things noted in thy book?

9 Whensoever I call upon thee, then shall mine enemies be put to flight: this I know; for God is on my side.

10 In God's word will I rejoice: in the Lord's word will I comfort me.

11 Yea, in God have I put my trust: I will not be afraid what man can do unto me.

12 Unto thee, O God, will I pay my vows: unto thee will I give thanks.

13 For thou hast delivered my soul from death, and my feet from falling: that I may walk before God in the light of the living.

---

v. 8 *Thou tellest my flittings.* Rather, THOU HAST RECKONED UP MY WANDERINGS; *i.e.* thou hast counted up all the steps of my wandering life. Treasure then up my tears in Thy bottle as travellers treasure up water. Are they not (already) in Thy book?

v. 13 *and my feet from falling.* Rather, WILT THOU NOT (DELIVER) MY FEET FROM FALLING THAT I MAY WALK, etc.

## \*PSALM LVII.

*Misérere mei, Deus.**Trustfulness and Praise.*

BE merciful unto me, O God, be merciful unto me, for my soul trusteth in thee : and under the shadow of thy wings shall be my refuge, until this tyranny be over-past.

2 I will call unto the most high God : even unto the God that shall perform the cause which I have in hand.

3 He shall send from heaven : and save me from the reproof of him that would eat me up.

4 God shall send forth his mercy and truth : my soul is among lions.

5 And I lie even among the children of men, that are set on fire : whose teeth are spears and arrows, and their tongue a sharp sword.

6 Set up thyself, O God, above the heavens : and thy glory above all the earth.

7 They have laid a net for my feet, and pressed down my soul : they have digged a pit before me, and are fallen into the midst of it themselves.

---

v. 1 *this tyranny.* Rather, (THESE) CALAMITIES.

v. 5 *that are set on fire.* The meaning is, that the Psalmist's enemies are like lions ; they are indeed worse, for they are men set on fire with malicious words (comp. St James iii. 6).

\* Proper Psalm for Easter Day. The others are : *M.* ii., cxi. ; *E.* cxiii., cxiv., cxviii.

8 My heart is fixed, O God, my heart is fixed : I will sing, and give praise.

9 Awake up, my glory ; awake, lute and harp : I myself will awake right early.

10 I will give thanks unto thee, O Lord, among the people : and I will sing unto thee among the nations.

11 For the greatness of thy mercy reacheth unto the heavens : and thy truth unto the clouds.

12 Set up thyself, O God, above the heavens : and thy glory above all the earth.

## PSALM LVIII.

*Si vere utique.*

*An Expostulation against Unrighteous Judges.*

ARE your minds set upon righteousness, O ye congregation : and do ye judge the thing that is right, O ye sons of men ?

2 Yea, ye imagine mischief in your heart upon the earth : and your hands deal with wickedness.

v. 9 *my glory.* i.e. MY SOUL, the noblest part of me (comp. Ps. vii. 5, xvi. 9, xxx. 12).

v. 1 *Are your minds set upon righteousness, O ye congregation ?* It is best, making a very slight change in the text, to read, DO YE INDEED SPEAK RIGHTEOUSNESS, O YE GODS ? The Psalmist is addressing corrupt judges, and judges are elsewhere called " Gods " (comp. Ex. xxi. 6, xxii. 78 ; Ps. lxxxii. 6 ; St John x. 34, 35).

v. 2 *your hands deal with wickedness.* Rather, YE WEIGH OUT IN THE LAND THE VIOLENCE OF YOUR HANDS. The judges are corrupt.

3 The ungodly are froward, even from their mother's womb: as soon as they are born, they go astray, and speak lies.

4 They are as venomous as the poison of a serpent: even like the deaf adder that stoppeth her ears;

5 Which refuseth to hear the voice of the charmer: charm he never so wisely.

6 Break their teeth, O God, in their mouths; smite the jaw-bones of the lions, O Lord: let them fall away like water that runneth apace; and when they shoot their arrows let them be rooted out.

7 Let them consume away like a snail, and be like the untimely fruit of a woman: and let them not see the sun.

8 Or ever your pots be made hot with thorns: so let indignation vex him, even as a thing that is raw.

vv. 6, 7 The Psalmist, in praying against his enemy, "heaps figure upon figure." Let them be like water poured out; like arrows broken off; like a snail that seems to melt away in slime; like an abortive birth; like a fire of thorns carried away with the whirlwind.

*rooted out.* Rather, *BROKEN OFF.*

v. 8 *Or ever your pots*, etc. The general sense of the verse is clear. The destruction of the wicked is likened to a fire lighted by travellers in the desert which, however, is rapidly swept away by a whirlwind which carries off both the green sticks and the dry. Trans.: BEFORE YOUR POTS FEEL THE THORN (*i.e.* the fire of thorns), HE SWEEPS AWAY WITH A WHIRLWIND THE LIVING (*i.e.* the green) AND THE BURNING (*i.e.* the dry) ONES.



9 The righteous shall rejoice when he seeth the vengeance: he shall wash his footsteps in the blood of the ungodly.

10 So that a man shall say, Verily there is a reward for the righteous: doubtless there is a God that judgeth the earth.

# EVENING PRAYER

## PSALM LIX.

*Eripe me de inimicis.*

*Prayer against Insidious Foes.*

**D**ELIVER me from mine enemies, O God: defend me from them that rise up against me.

2 O deliver me from the wicked doers: and save me from the blood-thirsty men.

3 For lo, they lie waiting for my soul: the mighty men are gathered against me, without any offence or fault of me, O Lord.

4 They run and prepare themselves without my fault: arise thou therefore to help me, and behold.

5 Stand up, O Lord God of hosts, thou God of Israel, to visit all the heathen: and be not merciful unto them that offend of malicious wickedness.

6 They go to and fro in the evening: they grin like a dog, and run about through the city.

---

v. 4 *and prepare themselves.* Rather, AND PUT THEMSELVES IN POSITION (*i.e.* to attack one).

v. 6 *they grin like a dog.* Rather, THEY SNARL LIKE A DOG. "Grin" means "snarl" in Shakespeare.

7 Behold, they speak with their mouth, and swords are in their lips: for who doth hear?

8 But thou, O Lord, shalt have them in derision: and thou shalt laugh all the heathen to scorn.

9 My strength will I ascribe unto thee: for thou art the God of my refuge.

10 God sheweth me his goodness plenteously: and God shall let me see my desire upon mine enemies.

11 Slay them not, lest my people forget it: but scatter them abroad among the people, and put them down, O Lord, our defence.

12 For the sin of their mouth, and for the words of their lips, they shall be taken in their pride: and why? their preaching is of cursing and lies.

13 Consume them in thy wrath, consume them, that they may perish: and know that it is God that ruleth in Jacob, and unto the ends of the world.

14 And in the evening they will return: grin like a dog, and will go about the city.

v. 7 *for who doth hear?* This is what these insidious foes say, FOR (SAY THEY) "WHO DOTH HEAR?"

v. 9 *My strength will I ascribe unto thee.* We should probably read here, O MY STRENGTH, UNTO THEE WILL I SING.

v. 11 *scatter them abroad among the people,* or, MAKE THEM WANDERERS BY THY POWER. It is the word used of Cain and of the wandering of the Israelites in the wilderness (Gen. iv. 12, 14; Num. xxxii. 13).

v. 14 *grin like a dog.* Rather, SNARL LIKE A DOG.

15 They will run here and there for meat :  
and grudge if they be not satisfied.

16 As for me, I will sing of thy power, and  
will praise thy mercy betimes in the morning :  
for thou hast been my defence and refuge in the  
day of my trouble.

17 Unto thee, O my strength, will I sing : for  
thou, O God, art my refuge, and my merciful  
God.

### PSALM LX.

*Deus, repulisti nos*

*A War Song after Defeat, but in anticipation of future  
Victory.*

O GOD, thou hast cast us out, and scattered  
us abroad : thou hast also been displeased ;  
O turn thee unto us again.

2 Thou hast moved the land, and divided it :  
heal the sores thereof, for it shaketh.

3 Thou hast shewed thy people heavy  
things : thou hast given us a drink of deadly  
wine.

---

v. 15 *and grudge if they be not satisfied.* The Hebrew  
has, "and if they be not satisfied they will tarry all  
night." The P. B. V. answer is nearer to the LXX  
and Vulg., which have "and murmur if they be not  
satisfied."

v. 3 *thou hast given us a drink of deadly wine.* Lit. :  
WINE OF BEWILDERMENT. The expression is figurative  
for a grievous calamity. The same expression occurs  
in Isa. li. 17.

4 Thou hast given a token for such as fear thee: that they may triumph because of the truth.

5 Therefore were thy beloved delivered: help me with thy right hand, and hear me.

6 God has spoken in his holiness, I will rejoice, and divide Sichem: and mete out the valley of Succoth.

7 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head; Judah is my law-giver;

8 Moab is my wash-pot; over Edom will I cast out my shoe: Philistia, be thou glad of me.

9 Who will lead me into the strong city: who will bring me into Edom?

---

v. 4 *Thou hast given a token for such as fear thee.* Rather, THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE, THAT THEY MAY DISPLAY IT BECAUSE OF THE TRUTH. The verse marks the transition in the Psalm from the reminiscence of the past calamity to the hope of future victory. "Because of the truth," means because of God's faithfulness. The banner is to be a rallying point to the fugitives.

v. 6 *God hath spoken in his holiness.* i.e. "God hath promised by His holiness." He had promised to give the Israelites possession of the land. The places named in this and the following verse are meant to indicate the whole of the land granted to them both on the east and west of Jordan.

v. 8 The surrounding nations are contemptuously defied: Moab is the vessel in which I will wash my feet; Edom is the slave to whom I cast my shoe. Philistia will greet me as a conqueror. Translate, TO EDMOM WILL I CAST MY SHOE; PHILISTIA SHOUT THOU BECAUSE OF ME.

10 Hast not thou cast us out, O God : wilt not thou, O God, go out with our hosts ?

11 O be thou our help in trouble : for vain is the help of man.

12 Through God will we do great acts : for it is he that shall tread down our enemies.

## PSALM LXI.

*Exaudi Deus.*

*A Prayer in Exile.*

HEAR my crying, O God : give ear unto my prayer.

2 From the ends of the earth will I call upon thee : when my heart is in heaviness.

3 O set me up upon the rock that is higher than I : for thou hast been my hope, and a strong tower for me against the enemy.

4 I will dwell in thy tabernacle for ever : and my trust shall be under the covering of thy wings.

5 For thou, O Lord, has heard my desires : and hast given an heritage un'to those that fear thy Name.

---

v. 10 The sense is, that the Psalmist still trusts in God who had formerly cast him off. WILT NOT THOU WHO HADST FORSAKEN US, etc.

v. 5 and hast given an heritage unto those that fear thy name. Rather, THOU HAST GRANTED (ME) THE HERITAGE OF THOSE THAT FEAR 'THY NAME ; i.e. the land of Canaan. The Psalm is written by, or in the name of David, who is at this time an exile.

6 Thou shalt grant the King a long life : that his years may endure throughout all generations.

7 He shall dwell before God for ever : O prepare thy loving mercy and faithfulness, that they may preserve him.

8 So will I always sing praise unto thy Name : that I may daily perform my vows.

## THE TWELFTH DAY

### MORNING PRAYER

### PSALM LXII.

*Nonne Deo ?*

*Silent trust in God.*

MY soul truly waiteth still upon God : for of him cometh my salvation.

2 He verily is my strength and my salvation : he is my defence, so that I shall not greatly fall.

3 How long will ye imagine mischief against every man : ye shall be slain all the sort of you ; yea, as a tottering wall shall ye be, and like a broken hedge.

v. 7 *He shall dwell.* i.e. "He shall sit (enthroned)." He shall come again to his native land and reign there as King.

v. 1 *still upon God.* i.e. IN STILLNESS.

v. 3 *ye shall be slain all the sort of you.* This gives a misleading sense. Trans. : HOW LONG WILL YE RUSH UPON A MAN ? HOW LONG WILL YE BE BREAKING HIM IN PIECES ALL OF YOU, AS THOUGH HE WERE A BOWING WALL, A TOTTERING FENCE ? There is contrast implied between "ONE MAN" and "ALL OF YOU."

4 Their device is only how to put him out whom God will exalt : their delight is in lies ; they give good words with their mouth, but curse with their heart.

5 Nevertheless, my soul, wait thou still upon God : for my hope is in him.

6 He truly is my strength and my salvation : he is my defence, so that I shall not fall.

7 In God is my health, and my glory : the rock of my might, and in God is my trust.

8 O put your trust in him alway, ye people : pour out your hearts before him, for God is our hope.

9 As for the children of men, they are but vanity : the children of men are deceitful upon the weights, they are altogether lighter than vanity itself.

10 O trust not in wrong and robbery, give not yourselves unto vanity : if riches increase, set not your heart upon them.

11 God spake once, and twice I have also heard the same : that power belongeth unto God ;

---

v. 5 *still.* *i.e.* IN STILLNESS.

v. 7 *my health.* Rather, MY SALVATION.

v. 9 *the children of men are deceitful upon the weights.* Rather, THE CHILDREN OF MEN ARE A LIE, IN THE BALANCES THEY WILL GO UP. The word "vanity" in this verse is literally "a breath."

v. 11 *God spake once,* etc. Rather, ONE THING GOD HATH SPOKEN, THESE TWO THINGS HAVE I HEARD ; viz., what follows :—

that power belongs to God, and  
that mercy also belongs to Him.

12 And that thou, Lord, art merciful : for thou rewardest every man according to his work.

### PSALM LXIII.

*Deus, Deus meus.*

*Longing for God by one in exile.*

○ GOD, thou art my God : early will I seek thee.

2 My soul thirsteth for thee, my flesh also longeth after thee : in a barren and dry land where no water is.

3 Thus have I looked for thee in holiness : that I might behold thy power and glory.

4 For thy loving-kindness is better than the life itself : my lips shall praise thee.

5 As long as I live will I magnify thee on this manner : and lift up my hands in thy Name.

6 My soul shall be satisfied, even as it were with marrow and fatness : when my mouth praiseth thee with joyful lips.

7 Have I not remembered thee in my bed : and thought upon thee when I was waking ?

---

v. 3 *Thus have I looked for thee in holiness.* Rather, THUS HAVE I GAZED UPON THEE IN THE SANCTUARY. The Psalmist is in exile, and the meaning is that with the same vehemence with which he now longs after God in his exile, he had formerly contemplated Him in the sanctuary.

v. 7 *and thought upon thee when I was waking.* Rather, IN THE NIGHT-WATCHES I MEDITATE UPON THEE.



8 Because thou hast been my helper : therefore under the shadow of thy wings will I rejoice.

9 My soul hangeth upon thee : thy right hand hath upholden me.

10 These also that seek the hurt of my soul : they shall go under the earth.

11 Let them fall upon the edge of the sword : that they may be a portion for foxes.

12 But the King shall rejoice in God ; all they also that swear by him shall be commended : for the mouth of them that speak lies shall be stopped.

## PSALM LXIV.

*Exaudi, Deus.*

*Prayer for Protection against Secret Foes.*

HEAR my voice, O God, in my prayer : preserve my life from fear of the enemy.

2 Hide me from the gathering together of the froward : and from the insurrection of wicked doers ;

3 Who have whet their tongue like a sword : and shoot out their arrows, even bitter words ;

4 That they may privily shoot at him that is perfect : suddenly do they hit him, and fear not.

5 They encourage themselves in mischief :

---

v. 11 *for foxes* Rather, FOR JACKALS, who are ever ready to prey upon the bodies of the slain.

v. 12 *shall be commended.* Rather, SHALL GLORY ; *i.e.* every one that swears by God, who looks up to God with reverence and faith, shall glory as does the Psalmist.

and commune among themselves how they may lay snares, and say, that no man shall see them.

6 They imagine wickedness, and practise it : that they keep secret among themselves, every man in the deep of his heart.

7 But God shall suddenly shoot at them with a swift arrow : that they shall be wounded.

8 Yea, their own tongues shall make them fall : insomuch that whoso seeth them shall laugh them to scorn.

9 And all men that see it shall say, This hath God done : for they shall perceive that it is his work.

10 The righteous shall rejoice in the Lord, and put his trust in him ; and all they that are true of heart shall be glad.

#### EVENING PRAYER

#### PSALM LXV.

*Te decet hymnus.*

*Thanksgiving for God's goodness to us in Nature.*

THOU, O God, art praised in Sion : and unto thee shall the vow be performed in Jerusalem.

2 Thou that hearest the prayer : unto thee shall all flesh come.

---

v. 7 *But God shall suddenly shoot at them*, etc. This and the following verses describe what God *has done* or what He *habitually does* with such sinners. As the writer has described in the earlier part of the psalm, God SHOOTETH AT THEM, etc. (in the past or present tense).

3 My misdeeds prevail against me : O be thou merciful unto our sins.

4 Blessed is the man, whom thou choosest, and receivest unto thee : he shall dwell in thy court, and shall be satisfied with the pleasures of thy house, even of thy holy temple.

5 Thou shalt shew us wonderful things in thy righteousness, O God of our salvation : thou that art the hope of all the ends of the earth, and of them that remain in the broad sea.

6 Who in his strength setteth fast the mountains : and is girded about with power.

7 Who stilleth the raging of the sea : and the noise of his waves, and the madness of the people.

8 They also that dwell in the uttermost parts of the earth shall be afraid at thy tokens : thou that makest the outgoings of the morning and evening to praise thee.

9 Thou visitest the earth, and blessest it : thou makest it very plenteous.

10 The river of God is full of water : thou preparest their corn, for so thou providest for the earth.

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v. 8 *the outgoings of the morning and evening.* i.e. "The places whence morning and evening issue forth ; poetical for east and west" (Driver). The whole wide world praises God.

v. 10 *The river of God is full of water.* God's stores of blessings are inexhaustible. The rain comes down in abundance from the "channels" and reservoirs of heaven.

11 Thou waterest her furrows, thou sendest rain into the little valleys thereof: thou makest it soft with the drops of rain, and blessest the increase of it.

12 Thou crownest the year with thy goodness: and thy clouds drop fatness.

13 They shall drop upon the dwellings of the wilderness: and the little hills shall rejoice on every side.

14 The folds shall be full of sheep: the valleys also shall stand so thick with corn, that they shall laugh and sing.

## PSALM LXVI.

### *Jubilate Deo.*

#### *A Song of Thanksgiving for Victory.*

O BE joyful in God, all ye lands: sing praises unto the honour of his Name, make his praise to be glorious.

2 Say unto God, O how wonderful art thou in thy works: through the greatness of thy power shall thine enemies be found liars unto thee.

v. 12 *thy clouds.* Lit.: THY TRACKS; *i.e.* wherever Thou goest, there is abundance for man and beast.

v. 13 *They shall drop upon the dwellings of the wilderness.* There is no "upon." THE PASTURES OF THE WILDERNESS DROP, *i.e.* with fatness.

v. 2 *through the greatness of thy power shall thine enemies be found liars unto thee.* Rather, SUBMIT THEMSELVES UNTO THEE. Lit.: "come cringing unto Thee."

3 For all the world shall worship thee : sing of thee, and praise thy Name.

4 O come hither, and behold the works of God : how wonderful he is in his doing toward the children of men.

5 He turned the sea into dry land : so that they went through the water on foot ; there did we rejoice thereof.

6 He ruleth with his power for ever ; his eyes behold the people : and such as will not believe shall not be able to exalt themselves.

7 O praise our God, ye people : and make the voice of his praise to be heard ;

8 Who holdeth our soul in life : and suffereth not our feet to slip.

9 For thou, O God, hast proved us : thou also hast tried us, like as silver is tried.

10 Thou broughtest us into the snare : and laidest trouble upon our loins.

11 Thou sufferedst men to ride over our heads : we went through fire and water, and thou broughtest us out into a wealthy place.

12 I will go into thine house with burnt-offerings : and will pay thee my vows, which

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v. 6 *such as will not believe shall not be able to exalt themselves.* Rather, LET NOT THE REBELLIOUS EXALT THEMSELVES.

v. 8 *Who holdeth our soul in life.* Rather, WHO SETTETH OUR SOUL IN LIFE ; *i.e.* God has given us life and keeps us alive.

v. 11 *into a wealthy place.* *i.e.* A place of abundance, of prosperity.

I promised with my lips, and spake with my mouth, when I was in trouble.

13 I will offer unto thee fat burnt-sacrifices, with the incense of rams: I will offer bullocks and goats.

14 O come hither, and hearken, all ye that fear God: and I will tell you what he hath done for my soul.

15 I called unto him with my mouth: and gave him praises with my tongue.

16 If I incline unto wickedness with mine heart: the Lord will not hear me.

17 But God hath heard me: and considered the voice of my prayer.

18 Praised be God who hath not cast out my prayer: nor turned his mercy from me.

### \* PSALM LXVII.

*Deus misereatur.*

*A Song of Thanksgiving.*

GOD be merciful unto us, and bless us: and shew us the light of his countenance, and be merciful unto us;

2 That thy way may be known upon earth: thy saving health among all nations.

3 Let the people praise thee, O God: yea, let all the people praise thee.

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1. 2 thy way. i.e. Thy purpose for mankind.

thy saving health. i.e. Thy salvation.

\* Appointed as the Introit in the Marriage Service.

4 O let the nations rejoice and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

5 Let the people praise thee, O God: let all the people praise thee.

6 Then shall the earth bring forth her increase: and God, even our own God, shall give us his blessing.

7 God shall bless us: and all the ends of the world shall fear him.

## THE THIRTEENTH DAY

### MORNING PRAYER.

#### \* PSALM LXVIII.

#### *Exurgat Deus.*

*Triumphant Hymn of Thanksgiving at the taking possession of Mount Zion.*

The keynote of this Psalm is one of thanksgiving. It was an epoch in Israel's history, when the Ark was finally established on Mount Zion. The same God who had led the people out of Egypt, who had revealed Himself on Mount Sinai and had showered down His blessings in the wilderness, has now chosen the Hill of Zion wherein to dwell. "At verse 24, the Psalmist turns to the scene before him, the actual procession by which with songs of triumph the Ark is being brought to Zion, and he prayed that distant nations may come and pay their homage to Jehovah there."

To the Christian who sings this Psalm on Whitsunday, it speaks of the progress of the Church through the world, assured as she is, amid her many vicissitudes, of the continual presence within her of her Lord.

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\* This Psalm is a proper Psalm for Whitsunday. The others are *M.* xlviii. : *E.* civ., cxlv.

LET God arise, and let his enemies be scattered: let them also that hate him flee before him.

2 Like as the smoke vanisheth, so shalt thou drive them away: and like as wax melteth at the fire, so let the ungodly perish at the presence of God.

3 But let the righteous be glad and rejoice before God: let them also be merry and joyful.

4 O sing unto God, and sing praises unto his Name: magnify him that rideth upon the heavens, as it were upon an horse; praise him in his Name JAH, and rejoice before him.

5 He is a Father of the fatherless, and defendeth the cause of the widows: even God in his holy habitation.

6 He is the God that maketh men to be of one mind in an house, and bringeth the prisoners out of captivity: but letteth the runagates continue in scarceness.

v. 1 *Let God arise, let his enemies be scattered, etc.* These were the words which were said each time the Ark was moved in the journeys through the wilderness (Num. x. 35).

v. 4 *magnify him that rideth upon the heavens.* Rather, CAST UP A HIGHWAY FOR HIM THAT RIDETH THROUGH THE DESERTS.

*in his name JAH.* Rather, HIS NAME IS JAH; i.e. the self-existent One; the Eternal.

v. 6 *that maketh men to be of one mind in an house.* Rather, as A.V., THAT SETTETH THE SOLITARY IN



7 O God, when thou wentest forth before the people : when thou wentest through the wilderness,

8 The earth shook, and the heavens dropped at the presence of God : even as Sinai also was moved at the presence of God, who is the God of Israel.

9 Thou, O God, sentest a gracious rain upon thine inheritance : and refreshedst it when it was weary.

10 Thy congregation shall dwell therein : for thou, O God, hast of thy goodness prepared for the poor.

11 The Lord gave the word : great was the company of the preachers.

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HOUSES. He makes provision for the widow and the lonely.

*In scarceness.* The rebellious or the "runagates," only continues in a DRYLAND. There is reference, perhaps, to those who had perished in the wilderness.

v. 8 *the heavens dropped.* i.e. Dropped with rain, even as Sinai. Rather, YONDER SINAI.

v. 9 *a gracious rain.* This refers to the manna and the quails, as well as to the water from the rock (cp. Ps. lxxviii. 24, 28).

v. 10 *shall dwell therein.* Rather, DWELT THEREIN ; i.e. God made it possible for His people to live in the wilderness.

v. 11 *The Lord gave the word.* There is an allusion here to the victories by which the possession of Canaan was attained. God spake and victory came at His word.

*Great was the company of the preachers.* Rather, THEY THAT PROCLAIMED THE TIDINGS WERE A GREAT HOST. The allusion is to the women for whom it was customary

12 Kings with their armies did flee, and were discomfited: and they of the household divided the spoil.

13 Though ye have lien among the pots, yet shall ye be as the wings of a dove: that is covered with silver wings, and her feathers like gold.

14 When the Almighty scattered kings for their sake: then were they as white as snow in Salmon.

to proclaim the victories in song (cp. Ex. xv. 20; 1 Sam. xviii. 6).

v. 12 In this and the following verse we have a fragment of one of these songs:

“Kings of armies do flee, do flee:  
And she that tarrieth at home  
Divideth the spoils.”

v. 13 The exact meaning of this verse is very uncertain. It seems best to take it as a taunt addressed to those who had refused to take part in the war.

WILL YE LIE DOWN AMONG THE SHEEP FOLDS (AS) THE WINGS OF A DOVE THAT IS COVERED WITH SILVER, AND HER FEATHERS WITH YELLOW GOLD? *i.e.* Will ye, while others are fighting, wrap yourselves in luxury and ease?

v. 14 *for their sakes.* Rather, IN IT; *i.e.* in the land.

*Then were they as white as snow in Salmon.* Lit.: IT SNOWED IN SALMON. Salmon was a hill near Shechem, and means “darkness.” The dead bodies of the slain as they lay with their white clothing on the dark ground is compared to the effect of a snowstorm. “When the Almighty scattered kings in the land, it was like a fall of snow on (darkly wooded) Salmon.”

15 As the hill of Basan, so is God's hill : even an high hill, as the hill of Basan.

16 Why hop ye so, ye high hills? this is God's hill, in the which it pleaseth him to dwell : yea, the Lord will abide in it for ever.

17 The chariots of God are twenty thousand, even thousands of angels : and the Lord is among them, as in the holy place of Sinai.

18 Thou art gone up on high, thou hast led captivity captive, and received gifts for men : yea, even for thine enemies, that the Lord God might dwell among them.

v. 15 *As the hill of Basan.* This and the two following verses describe God's choice of Mount Zion. Trans.: A MOUNTAIN OF GOD IS THE MOUNTAIN OF BASHAN : A MOUNTAIN OF PEAKS IS THE MOUNTAIN OF BASHAN.

v. 16 *Why hop ye so.* Rather, WHY LOOK YE ASKANCE; *i.e.* with jealousy. The peaks of Bashan are represented as looking with jealousy at the lowly hill of Zion which God had chosen to dwell in. "Why look ye askance at the little mountain which God hath desired to dwell in?"

v. 17 *thousands of angels.* Lit.: THOUSANDS UPON THOUSANDS. The Psalmist is thinking of Jehovah entering Zion with His angel-hosts.

v. 17 *as in the holy place of Sinai.* The words "as in" are not in the text. Trans.: SINAI IS IN THE SANCTUARY, *i.e.* The glory of Sinai is transferred to Zion.

v. 18 *Thou art gone up on high.* The climax of the Psalm is reached here. He who had led His people through the wilderness and overthrown their enemies now is enthroned on Zion. God moves in triumph to His citadel and leads His enemies as captives, and receives tributary gifts.

*For men.* Lit.: AMONG MEN, *i.e.* "from men," . . .

19 Praised be the Lord daily : even the God who helpeth us, and poureth his benefits upon us.

20 He is our God, even the God of whom cometh salvation : God is the Lord, by whom we escape death.

21 God shall wound the head of his enemies : and the hairy scalp of such a one as goeth on still in his wickedness.

22 The Lord hath said, I will bring my people again, as I did from Basan : mine own will I bring again, as I did sometime from the deep of the sea.

23 That thy foot may be dipped in the blood of thine enemies : and that the tongue of thy dogs may be red through the same.

24 It is well seen, O God, how thou goest :

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“from thine enemies,” or rather, “from the rebellious.” St Paul interprets this passage in the light of our Lord’s Ascension. Christ did not *receive* gifts, but “gave gifts unto men” (*see* Eph. iv. 8).

vv. 22, 23 *The Lord hath said, I will bring my people again, as I did from Basan.* These verses carry on the sense of verse 21 : and the object of the word “bring” is not “my people” but their enemies. The meaning, therefore, is that God will bring back the enemies of His people however far off they are scattered—on the heights of Bashan or in depths of the sea.—Trans. : THE LORD HATH SAID, “I WILL BRING THEM BACK FROM BASHAN, I WILL BRING THEM BACK FROM THE DEPTHS OF THE SEA, THAT THY FOOT MAY BE DIPPED IN THE BLOOD OF THINE ENEMIES,” etc.

v. 24 *It is well seen, etc.* The Psalmist’s thoughts go back to the procession of the Ark to Mount Zion : it is the procession of God Himself to His Sanctuary. *In the sanctuary, should be INTO THE SANCTUARY.*

how thou, my God and King, goest in the sanctuary.

25 The singers go before, the minstrels follow after: in the midst are the damsels playing with the timbrels.

26 Give thanks, O Israel, unto God the Lord in the congregations: from the ground of the heart.

27 There is little Benjamin their ruler, and the princes of Judah their counsel: the princes of Zabulon, and the princes of Nephthali.

28 Thy God hath sent forth strength for thee: stablish the thing, O God, that thou hast wrought in us,

29 For thy temple's sake at Jerusalem: so shall kings bring presents unto thee.

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v. 25 *in the midst are the damsels.* Rather, IN THE MIDST OF DAMSELS. "Singers lead the way; then follow the minstrels playing on their harps, preceded and followed by maidens beating the timbrels."

v. 26 *from the ground of the heart.* Rather (YE THAT ARE) FROM THE FOUNTAIN OF ISRAEL; *i.e.* ye that are sprung from Israel.

v. 27 *There is little Benjamin their ruler.* *i.e.* The smallest tribe from whence sprang the first king. Benjamin and Judah represent the South; Zebulun and Naphtali the North.

vv. 29, 30, 31 The Psalmist sees the nations bowing down before the God of Israel. Trans. verse 30—REBUKE THE WILD BEAST OF THE REEDS (*i.e.* Egypt) THE TROOP OF BULLS WITH THE CALVES OF THE PEOPLE (*i.e.* the leaders of foreign nations and their peoples), SUBMITTING THEMSELVES WITH PIECES OF SILVER (which they bring as tribute); SCATTER THOU THE PEOPLE THAT DELIGHT IN WAR.

30 When the company of the spear-men, and multitude of the mighty are scattered abroad among the beasts of the people, so that they humbly bring pieces of silver : and when he hath scattered the people that delight in war ;

31 Then shall the princes come out of Egypt : the Morians' land shall soon stretch out her hands unto God.

32 Sing unto God, O ye kingdoms of the earth : O sing praises unto the Lord ;

33 Who sitteth in the heavens over all from the beginning : lo, he doth send out his voice, yea, and that a mighty voice.

34 Ascribe ye the power to God over Israel : his worship, and strength is in the clouds.

35 O God, wonderful art thou in thy holy places : even the God of Israel ; he will give strength and power unto his people ; blessed be God.

#### EVENING PRAYER

#### \* PSALM LXIX.

*Salvum me fac.*

*Prayer of a Righteous Man suffering in Undeserved Affliction.*

This Psalm, in its Christian and highest interpretation, refers to our Lord in His Passion. There

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v. 34 Trans. : ASCRIBE YE POWER UNTO GOD : HIS MAJESTY IS OVER ISRAEL, AND HIS STRENGTH IS IN THE HEAVENS.

\* Proper Psalm for Good Friday. The others are : *M.* xxii., xl., liv. ; *E.* lxxxviii.

are several express references to it in the New Testament. The author was very possibly Jeremiah.

SAVE me, O God: for the waters are come in, even unto my soul.

2 I stick fast in the deep mire, where no ground is: I am come into deep waters, so that the floods run over me.

3 I am weary of crying; my throat is dry: my sight faileth me for waiting so long upon my God.

4 They that hate me without a cause are more than the hairs of my head: they that are mine enemies, and would destroy me guiltless, are mighty.

5 I paid them the things that I never took: God, thou knowest my simpleness, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lord God of hosts, be ashamed for my cause: let not those that seek thee be confounded through me, O Lord God of Israel.

7 And why? for thy sake have I suffered reproof: shame hath covered my face.

8 I am become a stranger unto my brethren: even an alien unto my mother's children.

9 For the zeal of thine house hath even

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v. 4 *They that hate me without a cause*, etc. Our Lord seems to refer to this verse when speaking of the hatred of His enemies (St John xv. 25).

v. 9 *For the zeal of thine house hath even eaten me*. When our Lord cleansed the temple the disciples were reminded of this verse (*see* St John ii. 17).

eaten me : and the rebukes of them that rebuked thee are fallen upon thee.

10 I wept, and chastened myself with fasting : and that was turned to my reproof.

11 I put on sackcloth also : and they jested upon me.

12 They that sit in the gate speak against me : and the drunkards make songs upon me.

13 But, Lord, I make my prayer unto thee : in an acceptable time.

14 Hear me, O God, in the multitude of thy mercy : even in the truth of thy salvation.

15 Take me out of the mire, that I sink not : O let me be delivered from them that hate me, and out of the deep waters.

16 Let not the water-flood drown me, neither let the deep swallow me up : and let not the pit shut her mouth upon me.

17 Hear me, O Lord, for thy loving-kindness is comfortable : turn thee unto me according to the multitude of thy mercies.

18 And hide not thy face from thy servant, for I am in trouble : O haste thee, and hear me.

19 Draw nigh unto my soul, and save it : O deliver me, because of mine enemies.

20 Thou hast known my reproof, my shame, and my dishonour : mine adversaries are all in thy sight.

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v. 12 *They that sit in the gate.* i.e. The rulers and chief men of the city.



21 Thy rebuke hath broken my heart ; I am full of heaviness : I looked for some to have pity on me, but there was no man, neither found I any to comfort me.

22 They gave me gall to eat : and when I was thirsty they gave me vinegar to drink.

23 Let their table be made a snare to take themselves withal : and let the things that should have been for their wealth be unto them an occasion of falling.

24 Let their eyes be blinded, that they see not : and ever bow thou down their backs.

25 Pour out thine indignation upon them : and let thy wrathful displeasure take hold of them.

26 Let their habitation be void : and no man to dwell in their tents.

27 For they persecute him whom thou hast smitten : and they talk how they may vex them whom thou hast wounded.

28 Let them fall from one wickedness to another : and not come into thy righteousness.

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v. 21 *Thy rebuke.* Lit. : REPROACH HATH broken my heart.

v. 22 *They gave me gall to eat.* Gall is probably the name of some bitter or poisonous plant, perhaps the poppy. To give wormwood for food and gall to eat is an expression which occurs in Jeremiah for inflicting pain and anguish (*see* Jer. viii. 14., ix. 15., xxiii. 15 ; Lam. iii. 15, 19). St Matthew alludes to this verse when he mentions that the soldiers offered our Lord "vinegar mingled with gall" (St Matt. xxvii. 34).

29 Let them be wiped out of the book of the living: and not be written among the righteous.

30 As for me, when I am poor and in heaviness: thy help, O God, shall lift me up.

31 I will praise the Name of God with a song: and magnify it with thanksgiving.

32 This also shall please the Lord: better than a bullock that hath horns and hoofs.

33 The humble shall consider this, and be glad: seek ye after God, and your soul shall live.

34 For the Lord heareth the poor: and despiseth not his prisoners.

35 Let heaven and earth praise him: the sea, and all that moveth therein.

36 For God will save Sion, and build the cities of Judah: that men may dwell there, and have it in possession.

37 The posterity also of his servants shall inherit it: and they that love his Name shall dwell therein.

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v. 32 *better than a bullock that hath horns and hoofs.* The "horns" indicate that the bullock was of full age (not under three years) and the "hoofs" indicate that it belonged to the class of clean four-footed animals parting the hoof (Lev. xi. 3). The meaning therefore is that the most perfect sacrifice prescribed by the law is less acceptable than the offering of a grateful heart.

## PSALM LXX.

*Deus in adiutorium.**A Prayer.*

This Psalm is a fragment of Psalm xl., being a reproduction with a few variations of verses 13-17 of that Psalm. It was probably detached for the purposes of liturgical singing. The word Elohim (God) is substituted almost entirely for Jehovah.

**H**ASTE thee, O God, to deliver me : make haste to help me, O Lord.

2 Let them be ashamed and confounded that seek after my soul : let them be turned backward and put to confusion that wish me evil.

3 Let them for their reward be soon brought to shame : that cry over me, There, there.

4 But let all those that seek thee be joyful and glad in thee : and let all such as delight in thy salvation say alway, The Lord be praised.

5 As for me, I am poor and in misery : haste thee unto me, O God.

6 Thou art my helper, and my redeemer : O Lord, make no long tarrying.

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v. 1 *Haste thee, O God, to deliver me : make haste to help me, O Lord.* This verse divided into Versicle and Response, "O God make speed to save us" is placed at the beginning of daily Mattins and Evensong, and indeed it stands at the commencement of all the seven "Canonical Hours."

## THE FOURTEENTH DAY

## MORNING PRAYER

## \*PSALM LXXI.

*In te, Domine, speravi.**Prayer of an Aged Servant of God.*

This Psalm is appointed for use in the Service for the Visitation of the Sick, teaching the sufferer to be patient in his sickness, while he remembers God's goodness to him in the past, and looks forward to the life of praise in the future.

**I**N thee, O Lord, have I put my trust, let me never be put to confusion: but rid me, and deliver me, in thy righteousness; incline thine ear unto me, and save me.

2 Be thou my strong hold, whereunto I may always resort: thou hast promised to help me, for thou art my house of defence, and my castle.

3 Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

4 For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.

5 Through thee have I been holden up ever since I was born: thou art he that took me out

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v. 1 This verse, which is the same as verse one of Psalm xxxi., forms the last verse of the Te Deum.

\* Appointed for the Service for the Visitation of the Sick.

of my mother's womb ; my praise shall be always of thee.

6 I am become as it were a monster unto many : but my sure trust is in thee.

7 O let my mouth be filled with thy praise : that I may sing of thy glory and honour all the day long.

8 Cast me not away in the time of age : forsake me not when my strength faileth me.

9 For mine enemies speak against me, and they that lay wait for my soul take their counsel together, saying : God hath forsaken him ; persecute him, and take him, for there is none to deliver him.

10 Go not far from me, O God : my God, haste thee to help me.

11 Let them be confounded and perish that are against my soul : let them be covered with shame and dishonour that seek to do me evil.

12 As for me, I will patiently abide away : and will praise thee more and more.

13 My mouth shall daily speak of thy righteousness and salvation : for I know no end thereof.

14 I will go forth in the strength of the Lord God : and will make mention of thy righteousness only.

15 Thou, O God, hast taught me from my

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v. 6 *I am become as it were a monster unto many.* "Monster" means rather PORTENT ; and the meaning is that the Psalmist attracts attention because of his extraordinary sufferings.

youth up until now : therefore will I tell of thy wondrous works.

16 Forsake me not, O God, in mine old age, when I am gray-headed : until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

17 Thy righteousness, O God, is very high : and great things are they that thou hast done ; O God, who is like unto thee ?

18 O what great troubles and adversities hast thou shewed me ! and yet didst thou turn and refresh me : yea, and broughtest me from the deep of the earth again.

19 Thou hast brought me to great honour : and comforted me on every side.

20 Therefore will I praise thee and thy faithfulness, O God, playing upon an instrument of musick : unto thee will I sing upon the harp, O thou Holy One of Israel.

21 My lips will be fain when I sing unto thee : and so will my soul whom thou hast delivered.

22 My tongue also shall talk of thy righteousness all the day long : for they are confounded and brought unto shame that seek to do me evil.

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v. 18 *the deep of the earth.* Lit. : THE DEEPS OF THE EARTH ; *i.e.* subterranean waters, a figurative expression for great peril.

v. 21 *My lips will be fain.* Lit. : MY LIPS SHALL RING OUT WITH JOY.

## PSALM LXXII.

*Deus, judicium.**The Prosperity and Peace of the Messianic Kingdom.*

This Psalm, like the second and the forty-fifth, is one of the "Royal" Messianic Psalms; *i.e.* it speaks of the Messiah in His kingly office. The prosperity, peace, extension and blessedness of the Messianic kingdoms are the subjects of this Psalm. It may indeed have been written, as the inscription suggests, in the first instance with reference to Solomon, it may even be that Solomon was himself the author of it, but its language can only find its ultimate and complete fulfilment in our Lord and His kingdom—the Church.

**G**IVE the King thy judgments, O God:  
and thy righteousness unto the King's son.

2 Then shall he judge thy people according unto right: and defend the poor.

3 The mountains also shall bring peace: and the little hills righteousness unto the people.

4 He shall keep the simple folk by their right: defend the children of the poor, and punish the wrong doer.

5 They shall fear thee, as long as the sun and moon endureth: from one generation to another.

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v. 1 *Give the King thy judgments, O God.* *i.e.* Let the judgments which the King will give, as judge, be in accordance with the Divine law of righteousness.

v. 4 *He shall keep the simple folk by their right.* Lit.: HE SHALL JUDGE THE POOR OF THE PEOPLE.

6 He shall come down like the rain into a fleece of wool: even as the drops that water the earth.

7 In his time shall the righteous flourish: yea, and abundance of peace, so long as the moon endureth.

8 His dominion shall be also from the one sea to the other: and from the flood unto the world's end.

9 They that dwell in the wilderness shall kneel before him: his enemies shall lick the dust.

10 The kings of Tharsis and of the isles shall give presents: the kings of Arabia and Saba shall bring gifts.

11 All kings shall fall down before him: all nations shall do him service.

12 For he shall deliver the poor when he crieth: the needy also, and him that hath no helper.

13 He shall be favourable to the simple and needy: and shall preserve the souls of the poor.

14 He shall deliver their souls from false-

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v. 6 *into a fleece of wool.* Rather, UPON THE MOWN GRASS. Messiah's beneficent rain shall be as refreshing as rain on the new-mown grass. The word literally means "that which is shorn" and the Prayer Book follows some ancient versions in translating "fleece of wool" (which the word means in Judg. vi. 37) and ancient expositors explain it as referring to the silence and secrecy of Christ's first Advent.

v. 8 *the flood.* Lit.: THE RIVER; i.e. the Euphrates.



hood and wrong : and dear shall their blood be in his sight.

15 He shall live, and unto him shall be given of the gold of Arabia : prayer shall be made ever unto him, and daily shall he be praised.

16 There shall be an heap of corn in the earth, high upon the hills : his fruit shall shake like Libanus, and shall be green in the city like grass upon the earth.

17 His Name shall endure for ever ; his Name shall remain under the sun among the

v. 15 *He shall live.* Rather, SO MAY HE LIVE ! It is a prayer and so are the verbs which follow in this and the two next verses.

*Prayer shall be made ever unto him.* MAY HE PRAY FOR HIM CONTINUALLY ; *i.e.* May He the King—Messiah pray for him (*i.e.* the poor) continually. “The idiom is used exclusively of the intercession of one nearer to God for one less near.”—Dr Pusey. The words “anticipate the revelation in the Epistle to the Hebrews,” *He ever liveth to make intercession for them.*

v. 16 *an heap of corn.* Rather, ABUNDANCE OF CORN. “The idea is that of corn growing on successive terraces even to the tops of the hills. And waving up and down in the wind like the trees of Lebanon.” The reference is to the peace and prosperity of Messiah’s Kingdom.

*and shall be green in the city.* Rather, MAY MEN BLOSSOM OUT OF THE CITY LIKE GRASS OF THE EARTH. The rapid and joyful increase of the spiritual offspring of the Messiah is indicated in these words and in the verse which follows.

v. 17 *His Name shall remain under the sun.* Rather, HIS NAME SHALL PROPAGATE ITSELF AS LONG AS THE SUN

posterities : which shall be blessed through him ; and all the heathen shall praise him.

18 Blessed be the Lord God, even the God of Israel : which only doeth wondrous things ;

19 And blessed be the Name of his Majesty for ever : and all the earth shall be filled with his Majesty. Amen, Amen.

### EVENING PRAYER

### PSALM LXXIII.

#### *Quam bonus Israel !*

*Amid the Inequalities of Life, the Thought of God is the Stay of the Soul.*

The problem discussed here, as in Psalm xxxvii., is the prosperity of the wicked. The consolation suggested here is that God is the portion of the righteous who guides them with His counsel and afterwards takes them to Himself.

TRULY God is loving unto Israel : even unto such as are of a clean heart.

2 Nevertheless, my feet were almost gone : my treadings had well-nigh slipt.

3 And why ? I was grieved at the wicked : I do also see the ungodly in such prosperity.

---

(ENDURES) : MEN SHALL ALSO BE BLESSED IN HIM, AND ALL NATIONS SHALL CALL HIM BLESSED ; *i.e.* Messiah's name shall be propagated generation after generation ; he shall have a fresh accession of offspring as long as the sun endures.

v. 3 *grieved at the wicked.* Rather, ENVOUS AT THE WICKED WHEN I SAW. Herein was the Psalmist's difficulty, that he saw the ungodly so prosperous.

4 For they are in no peril of death : but are lusty and strong.

5 They come in no misfortune like other folk : neither are they plagued like other men.

6 And this is the cause that they are so holden with pride : and overwhelmed with cruelty.

7 Their eyes swell with fatness : and they do even what they lust.

8 They corrupt other, and speak of wicked blasphemy : their talking is against the most High.

9 For they stretch forth their mouth unto the heaven : and their tongue goeth through the world.

10 Therefore fall the people unto them : and thereout suck they no small advantage.

11 Tush, say they, how should God perceive it : is there knowledge in the most High ?

12 Lo, these are the ungodly, these prosper in the world, and these have riches in possession : and I said, Then have I cleansed my heart in vain, and washed mine hands in innocency.

13 All the day long have I been punished : and chastened every morning.

14 Yea, and I had almost said even as they :

---

v. 8 *They corrupt other.* Rather, THEY SCOFF.

v. 9 *For they stretch forth their mouth unto the heaven.* The meaning is that "while heaven is not secure from their blasphemies, their calumnious tongues range freely and haughtily over the earth."

v. 14 *Yea, and I had almost said even as they,* etc. Rather, IF I HAD SAID "I WILL SPEAK LIKE THIS." If he had openly adopted their language, lo, then, "he

but lo, then I should have condemned the generation of thy children.

15 Then thought I to understand this: but it was too hard for me,

16 Until I went into the sanctuary of God: then understood I the end of these men;

17 Namely, how thou dost set them in slippery places: and castest them down, and destroyest them.

18 Oh, how suddenly do they consume: perish, and come to a fearful end!

19 Yea, even like as a dream when one awaketh: so shalt thou make their image to vanish out of the city.

20 Thus my heart was grieved: and it went even through my reins.

21 So foolish was I, and ignorant: even as it were a beast before thee.

22 Nevertheless, I am always by thee: for thou hast holden me by my right hand.

---

would have been faithless to the cause of God's people, he would have given way to the temptation to unbelief. I SHOULD HAVE BEEN FAITHLESS TO THE GENERATION OF THY CHILDREN.

v. 19 *so shalt thou make their image to vanish out of the city.* Rather, so, O LORD, WHEN THOU AROUSEST THYSELF, THOU SHALT DESPISE THEIR IMAGE; *i.e.* they are for all their boasting, mere semblances. Cp. Psalm xxxix. 6.

v. 20 *Thus.* Lit.: FOR. The inward struggle of the Psalmist was due partly to his being morally perverse.

23 Thou shalt guide me with thy counsel :  
and after that receive me with glory.

24 Whom have I in heaven but thee : and  
there is none upon earth that I desire in com-  
parison of thee.

25 My flesh and my heart faileth : but God  
is the strength of my heart, and my portion for  
ever.

26 For lo, they that forsake thee shall perish :  
thou hast destroyed all them that commit forni-  
cation against thee.

27 But it is good for me to hold me fast by  
God, to put my trust in the Lord God : and to  
speak of all thy works in the gates of the daughter  
of Sion.

## PSALM LXXIV.

### *Ut quid, Deus ?*

*An appeal on behalf of the Desolate Sanctuary.*

This Psalm probably belongs to the time of the  
persecution under Antiochus Epiphanes.

O GOD, wherefore art thou absent from us  
so long : why is thy wrath so hot against  
the sheep of thy pasture ?

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v. 23 *and after that receive me with glory*, or, TO  
GLORY. *Receive me*. It is the same word as is used  
of Enoch (Gen. v. 24) and means TAKE ME. It is used  
also in Psalm xlix. 15.

v. 26 *that commit fornication against thee*. The mean-  
ing is "spiritual fornication"—neglect of, or apostacy  
from God.

2 O think upon thy congregation: whom thou hast purchased, and redeemed of old.

3 Think upon the tribe of thine inheritance: and mount Sion, wherein thou hast dwelt.

4 Lift up thy feet, that thou mayest utterly destroy every enemy: which hath done evil in thy sanctuary.

5 Thine adversaries roar in the midst of thy congregations: and set up their banners for tokens.

6 He that hewed timber afore out of the thick trees: was known to bring it to an excellent work.

7 But now they break down all the carved work thereof: with axes and hammers.

8 They have set fire upon the holy places: and have defiled the dwelling-place of thy Name, even unto the ground.

9 Yea, they said in their hearts, Let us make havock of them altogether: thus have they burnt up all the houses of God in the land.

---

v. 4 *Lift up thy feet that thou mayest utterly destroy.* Rather, LIFT UP THY FEET UNTO THE PERPETUAL DESOLATIONS (EVEN) UNTO ALL THE EVIL WHICH THE ENEMY HATH DONE IN THE SANCTUARY. *Lift up thy feet* means "come speedily."

v. 6, 7 *He that hewed timber afore, etc.* Rather, THEY HAVE MADE THEMSELVES KNOWN AS MEN WHO LIFT UP AXES UPON A THICKET OF TREES, FOR NOW THEY BREAK DOWN ALL THE CARVED WORK THEREOF WITH AXES AND HAMMERS.

The Psalmist thus describes the work of destruction which he sees going on in the temple. It is like the hewing down of forest trees.

10 We see not our tokens, there is not one prophet more: no, not one is there among us, that understandeth any more.

11 O God, how long shall the adversary do this dishonour: how long shall the enemy blaspheme thy Name, for ever?

12 Why withdrawest thou thy hand: why pluckest thou not thy right hand out of thy bosom to consume the enemy?

13 For God is my King of old: the help that is done upon earth he doeth it himself.

14 Thou didst divide the sea through thy power: thou brakest the heads of the dragons in the waters.

15 Thou smotest the heads of Leviathan in pieces: and gavest him to be meat for the people in the wilderness.

---

v. 10 *that understandeth any more.* Lit.: THAT KNOWETH HOW LONG; *i.e.* how long this state of things shall last, as the following verse explains.

v. 13 *the help that is done upon earth.* Rather, *working salvation in the midst of the earth.* The Psalmist draws comfort in the following verses, from the thought of God's mercies shewn to His people in past ages.

v. 14 *Dragons.* Rather, (SEA OR RIVER) MONSTERS, A symbolical designation of Egypt.

v. 15 *Leviathan.* Lit.: something coiled. It is supposed to be the crocodile and is a symbol of Egypt.

*Meat for the people in the wilderness.* In verses 14, 15, 16, the reference is to the overthrow of Pharaoh and his host. *The people in the wilderness* is poetical for the wild beasts of the desert.

16 Thou broughtest out fountains and waters out of the hard rocks: thou driedst up mighty waters.

17 The day is thine, and the night is thine: thou hast prepared the light and the sun.

18 Thou hast set all the borders of the earth: thou hast made summer and winter.

19 Remember this, O Lord, how the enemy hath rebuked: and how the foolish people hath blasphemed thy Name.

20 O deliver not the soul of thy turtle-dove unto the multitude of the enemies: and forget not the congregation of the poor for ever.

21 Look upon the covenant: for all the earth is full of darkness, and cruel habitations.

22 O let not the simple go away ashamed: but let the poor and needy give praise unto thy Name.

23 Arise, O God, maintain thine own cause: remember how the foolish man blasphemeth thee daily.

24 Forget not the voice of thine enemies: the presumption of them that hate thee increaseth ever more and more.

---

v. 19 *rebuked*. Rather, REPROACHED.

v. 21 *The earth is full of darkness*, etc. Rather, THE DARK PLACES OF THE EARTH ARE FULL OF THE HABITATIONS OF VIOLENCE. It seems to refer to the caves in which the persecuted hid themselves and to which they were tracked by the enemy and slain.

v. 22 *the simple*. Rather, THE OPPRESSED. LET NOT THE OPPRESSED TURN BACK IN CONFUSION.

v. 24 *the presumption*. Rather, THE TUMULT.



## THE FIFTEENTH DAY

## MORNING PRAYER

## PSALM LXXV.

*Confitebimur tibi.*

*God's Judgment upon the Arrogant though it tarry is  
sure to come.*

UNTO thee, O God, do we give thanks:  
yea, unto thee do we give thanks.

2 Thy Name also is so nigh: and that do  
thy wondrous works declare.

3 When I receive the congregation: I shall  
judge according unto right.

4 The earth is weak, and all the inhabitants  
thereof: I bear up the pillars of it.

5 I said unto the fools, Deal not so madly:  
and to the ungodly, Set not up your horn.

---

v. 3 *When I receive the congregation.* Rather, WHEN I SHALL FIND (OR TAKE) THE APPOINTED TIME, I WILL JUDGE UPRIGHTLY. God speaks here, and says that when the right moment has come He will judge rightly. Man is impatient, but God waits (to redress wrong) till the appointed time has come.

v. 4 *The earth is weak, etc.* Rather, (WHEN) THE EARTH AND ALL THE INHABITANTS THEREOF ARE DISSOLVED (i.e. DISORGANIZED BY PANIC); I, EVEN I, SET UP THE PILLARS OF IT. However great the disorder appears to be, it is God who holds up the earth and who will, in due time, restore order and harmony.

v. 5 *Set not up your horn.* "The horn is used metaphorically to express either honour or strength. Hence to exalt the horn of anyone is to bestow upon him honour and dignity. To break or cut off the horn is to humble or to cast down" (see Ps. lxxxix. 17; cxxxii. 17; 1 Sam. ii. 10). To "set up the horn" here is to behave insolently.

6 Set not up your horn on high : and speak not with a stiff neck.

7 For promotion cometh neither from the east, nor from the west : nor yet from the south.

8 And why ? God is the Judge : he putteth down one, and setteth up another.

9 For in the hand of the Lord there is a cup, and the wine is red : it is full mixed, and he poureth out of the same.

10 As for the dregs thereof : all the ungodly of the earth shall drink them, and suck them out.

11 But I will talk of the God of Jacob : and praise him for ever.

12 All the horns of the ungodly also will I break : and the horns of the righteous shall be exalted.

## PSALM LXXVI.

*Notus in Judæa.*

*Thanksgiving for the deliverance of Jerusalem.*

This Psalm is thought to refer to the destruction of Sennacherib's army.

**I**N Jewry is God known : his Name is great in Israel.

---

v. 9 *For in the hand of the Lord there is a cup.* The cup is the cup of God's anger : He will certainly punish the wicked in due time.

v. 10 *As for the dregs.* Rather, SURELY THE DREGS. The meaning is that the wicked shall drink the cup of God's wrath even to the dregs.

2 At Salem is his tabernacle : and his dwelling in Sion.

3 There brake he the arrows of the bow : the shield, the sword, and the battle.

4 Thou art of more honour and might : than the hills of the robbers.

5 The proud are robbed, they have slept their sleep : and all the men whose hands were mighty have found nothing.

6 At thy rebuke, O God of Jacob : both the chariot and horse are fallen.

7 Thou, even thou art to be feared : and who may stand in thy sight when thou art angry ?

8 Thou didst cause thy judgment to be heard from heaven : the earth trembled, and was still,

9 When God arose to judgment : and to help all the meek upon earth.

10 The fierceness of man shall turn to thy

v. 4 *Thou art of more honour and might than the hills of the robbers.* Rather, GLORIOUS ART THOU AND MAJESTIC (COMING DOWN) FROM THE MOUNTAINS OF PREY. The Almighty is thought of as a lion leaping down upon His enemies from the strongholds round about Jerusalem. Verse 2 also suggests the same metaphor which is literally rendered, AT SALEM IS HIS COVERT, AND HIS LAIR IN SION.

v. 5 *and all the men whose hands were mighty have found nothing.* Rather, AND NONE OF THE MIGHTY MEN HAVE FOUND THEIR HANDS ; i.e. they were powerless and unable to fight.

v. 10 *The fierceness of man shall turn to thy praise, etc.* Lit. : SURELY THE WRATH OF MAN SHALL PRAISE THEE : WITH THE RESIDUE OF WRATH WILT THOU GIRD THYSELF ;

praise: and the fierceness of them shalt thou refrain.

11 Promise unto the Lord your God, and keep it, all ye that are round about him: bring presents unto him that ought to be feared.

12 He shall refrain the spirit of princes: and is wonderful among the kings of the earth.

## PSALM LXXVII.

*Voce mea ad Dominum.*

*Comfort in Affliction from the Recollection of former Mercies.*

I WILL cry unto God with my voice: even unto God will I cry with my voice, and he shall hearken unto me.

2 In the time of my trouble I sought the Lord: my sore ran, and ceased not in the night-season; my soul refused comfort.

3 When I am in heaviness, I will think upon God: when my heart is vexed, I will complain.

*i.e.* Even man's wrath shall indirectly turn to God's glory; and God, as it were, girds Himself with it as with a robe of triumph; *e.g.* "The only result of Sennacherib's fury was that God's power and glory were more widely acknowledged."

V. 12 *wonderful among.* Rather, TERRIBLE TO.

V. 2 *my sore ran and ceased not.* Rather, MY HAND WAS STRETCHED OUT AND SLACKED NOT; *i.e.* his hands were stretched out in prayer without intermission.

4 Thou holdest mine eyes waking : I am so feeble, that I cannot speak.

5 I have considered the days of old : and the years that are past.

6 I call to remembrance my song : and in the night I commune with mine own heart, and search out my spirits.

7 Will the Lord absent himself for ever : and will he be no more intreated ?

8 Is his mercy clean gone for ever : and is his promise come utterly to an end for evermore ?

9 Hath God forgotten to be gracious : and will he shut up his loving-kindness in displeasure ?

10 And I said, It is mine own infirmity : but I will remember the years of the right hand of the most Highest.

11 I will remember the works of the Lord : and call to mind thy wonders of old time.

12 I will think also of all thy works : and my talking shall be of thy doings.

13 Thy way, O God, is holy : who is so great a God as our God ?

14 Thou art the God that doeth wonders : and hast declared thy power among the people.

15 Thou hast mightily delivered thy people : even the sons of Jacob and Joseph.

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v. 4 *Thou holdest mine eyes waking : I am so feeble, etc.* Rather, THOU HAST HOLDEN THE WATCHES OF MINE EYES ; *i.e.* mine eyelids, so that I could not sleep. I AM SO TROUBLED THAT I CANNOT SPEAK.

vv. 15-20 These verses are a poetical description of the passage of the Red Sea. We learn here that the passage was attended by storm and earthquake.

16 The waters saw thee, O God, the waters saw thee, and were afraid : the depths also were troubled.

17 The clouds poured out water, the air thundered : and thine arrows went abroad.

18 The voice of thy thunder was heard round about : the lightnings shone upon the ground ; the earth was moved, and shook withal.

19 Thy way is in the sea, and thy paths in the great waters : and thy footsteps are not known.

20 Thou leddest thy people like sheep : by the hand of Moses and Aaron.

#### EVENING PRAYER

#### PSALM LXXVIII.

*Attendite, popule.*

*A warning against Unbelief based upon a Review of the past History of Israel.*

HEAR my law, O my people : incline your ears unto the words of my mouth.

2 I will open my mouth in a parable : I will declare hard sentences of old ;

3 Which we have heard and known : and such as our fathers have told us ;

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v. 18 *round about.* Rather, IN THE WHIRLING STORM. *The lightnings shone upon the ground.* Lit. : The lightnings illumined the world.

4 That we should not hide them from the children of the generations to come: but to shew the honour of the Lord, his mighty and wonderful works that he hath done.

5 He made a covenant with Jacob, and gave Israel a law: which he commanded our forefathers to teach their children;

6 That their posterity might know it: and the children which were yet unborn;

7 To the intent that when they came up: they might shew their children the same;

8 That they might put their trust in God: and not to forget the works of God, but to keep his commandments;

9 And not to be as their forefathers, a faithless and stubborn generation: a generation that set not their heart aright, and whose spirit cleaveth not stedfastly unto God;

10 Like as the children of Ephraim: who being harnessed, and carrying bows, turned themselves back in the day of battle.

11 They kept not the covenant of God: and would not walk in his law;

12 But forgot what he had done: and the wonderful works that he had shewed for them.

13 Marvellous things did he in the sight of our forefathers, in the land of Egypt: even in the field of Zoan.

14 He divided the sea, and let them go

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v. 4. *That we should not hide them.* Rather, WE WILL NOT HIDE THEM FROM THEIR CHILDREN, TELLING TO THE GENERATION TO COME THE PRAISES OF THE LORD, etc.

through: he made the waters to stand on an heap.

15 In the day-time also he led them with a cloud: and all the night through with a light of fire.

16 He clave the hard rocks in the wilderness: and gave them drink thereof, as it had been out of the great depth.

17 He brought waters out of the stony rock: so that it gushed out like the rivers.

18 Yet for all this they sinned more against him: and provoked the most Highest in the wilderness.

19 They tempted God in their hearts: and required meat for their lust.

20 They spake against God also, saying: Shall God prepare a table in the wilderness?

21 He smote the stony rock indeed, that the water gushed out, and the streams flowed withal: but can he give bread also, or provide flesh for his people?

22 When the Lord heard this, he was wroth: so the fire was kindled in Jacob, and there came up heavy displeasure against Israel;

23 Because they believed not in God: and put not their trust in his help.

24 So he commanded the clouds above: and opened the doors of heaven.

25 He rained down manna also, upon them for to eat: and gave them food from heaven.

26 So man did eat angels' food: for he sent them meat enough.



27 He caused the east-wind to blow under heaven: and through his power he brought in the south-west-wind.

28 He rained flesh upon them as thick as dust: and feathered fowls like as the sand of the sea.

29 He let it fall among their tents: even round about their habitation.

30 So they did eat, and were well filled; for he gave them their own desire: they were not disappointed of their lust.

31 But while the meat was yet in their mouths, the heavy wrath of God came upon them, and slew the wealthiest of them: yea, and smote down the chosen men that were in Israel.

32 But for all this they sinned yet more: and believed not his wondrous works.

33 Therefore their days did he consume in vanity: and their years in trouble.

34 When he slew them, they sought him: and turned them early, and enquired after God.

35 And they remembered that God was their strength: and that the high God was their redeemer.

36 Nevertheless, they did but flatter him with their mouth: and dissembled with him in their tongue.

37 For their heart was not whole with him: neither continued they stedfast in his covenant.

38 But he was so merciful, that he forgave their misdeeds: and destroyed them not.

39 Yea, many a time turned he his wrath away: and would not suffer his whole displeasure to arise.

40 For he considered that they were but flesh: and that they were even a wind that passeth away, and cometh not again.

41 Many a time did they provoke him in the wilderness: and grieved him in the desert.

42 They turned back, and tempted God: and moved the Holy One in Israel.

43 They thought not of his hand: and of the day when he delivered them from the hand of the enemy;

44 How he had wrought his miracles in Egypt: and his wonders in the field of Zoan.

45 He turned their waters into blood: so that they might not drink of the rivers.

46 He sent lice among them, and devoured them up: and frogs to destroy them.

47 He gave their fruit unto the caterpillar: and their labour unto the grasshopper.

48 He destroyed their vines with hailstones: and their mulberry-trees with the frost.

49 He smote their cattle also with hailstones: and their flocks with hot thunder-bolts.

50 He cast upon them the furiousness of his wrath, anger, displeasure, and trouble: and sent evil angels among them.

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v. 47 *grasshopper*. Rather, LOCUST.

v. 48 *mulberry-trees* Rather, SYCOMORE-TREES.

51 He made a way to his indignation, and spared not their soul from death : but gave their life over to the pestilence ;

52 And smote all the first-born in Egypt : the most principal and mightiest in the dwellings of Ham.

53 But as for his own people, he led them forth like sheep : and carried them in the wilderness like a flock.

54 He brought them out safely, that they should not fear : and overwhelmed their enemies with the sea.

55 And brought them within the borders of his sanctuary : even to his mountain which he purchased with his right hand.

56 He cast out the heathen also before them : caused their land to be divided among them for an heritage, and made the tribes of Israel to dwell in their tents.

57 So they tempted, and displeased the most high God : and kept not his testimonies ;

58 But turned their backs, and fell away like their forefathers : starting aside like a broken bow.

59 For they grieved him with their hill-altars : and provoked him to displeasure with their images.

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v. 52 *the most principal and mightiest.* Rather, THE CHIEF OF THEIR STRENGTH ; *i.e.* their first-born (Cp. Deut. xxi. 17).

v. 59 *their hill-altars.* Rather, THEIR HIGH-PLACES.

60 When God heard this, he was wroth :  
and took sore displeasure at Israel.

61 So that he forsook the tabernacle in Silo :  
even the tent that he had pitched among men.

62 He delivered their power into captivity :  
and their beauty into the enemy's hand.

63 He gave his people over also unto the  
sword : and was wroth with his inheritance.

64 The fire consumed their young men : and  
their maidens were not given to marriage.

65 Their priests were slain with the sword :  
and there were no widows to make lamentation.

66 So the Lord awaked as one out of sleep :  
and like a giant refreshed with wine.

67 He smote his enemies in the hinder parts :  
and put them to a perpetual shame.

68 He refused the tabernacle of Joseph : and  
chose not the tribe of Ephraim ;

69 But chose the tribe of Judah : even the  
hill of Sion which he loved.

70 And there he built his temple on high :  
and laid the foundation of it like the ground  
which he hath made continually.

71 He chose David also his servant : and  
took him away from the sheep-folds.

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v. 65 *there were no widows.* Rather, THEIR WIDOWS MADE NO LAMENTATION ; *i.e.* widows survived their husbands, but were unable, in the disordered state of the land, to shew signs of mourning.

v. 67 *in the hinder parts.* Rather, BACKWARDS ; *sc.* in flight.

v. 70 *on high, etc.* Rather, LIKE THE HEIGHTS ; LIKE THE EARTH WHICH HE HATH ESTABLISHED FOR EVER.

72 As he was following the ewes great with young ones he took him : that he might feed Jacob his people, and Israel his inheritance.

73 So he fed them with a faithful and true heart : and ruled them prudently with all his power.

## THE SIXTEENTH DAY

### MORNING PRAYER

### PSALM LXXIX.

*Deus, venerunt.*

*An Appeal to God on behalf of Jerusalem.*

This Psalm like Psalm lxxiv. laments the destruction of Jerusalem. Both Psalms may belong to the persecution under Antiochus Epiphanes.

O GOD, the heathen are come into thine inheritance : thy holy temple have they defiled, and made Jerusalem an heap of stones.

2 The dead bodies of thy servants have they given to be meat unto the fowls of the air : and the flesh of thy saints unto the beasts of the land.

3 Their blood have they shed like water on every side of Jerusalem : and there was no man to bury them.

4 We are become an open shame to our enemies : a very scorn and derision unto them that are round about us.

5 Lord, how long wilt thou be angry : shall thy jealousy burn like fire for ever ?

6 Pour out thine indignation upon the heathen that have not known thee : and upon the kingdoms that have not called upon thy Name.

7 For they have devoured Jacob : and laid waste his dwelling-place.

8 O remember not our old sins, but have mercy upon us, and that soon : for we are come to great misery.

9 Help us, O God of our salvation, for the glory of thy Name : O deliver us, and be merciful unto our sins, for thy Name's sake.

10 Wherefore do the heathen say : Where is now their God ?

11 O let the vengeance of thy servants' blood that is shed : be openly shewed upon the heathen in our sight.

12 O let the sorrowful sighing of the prisoners come before thee : according to the greatness of thy power, preserve thou those that are appointed to die.

13 And for the blasphemy wherewith our neighbours have blasphemed thee : reward thou them, O Lord, seven-fold into their bosom.

14 So we, that are thy people, and sheep of thy pasture, shall give thee thanks for ever : and will alway be shewing forth thy praise from generation to generation.

---

v. 8 *our old sins.* Rather, THE INIQUITIES OF OUR FOREFATHERS.

v. 10 *Wherefore do the heathen say?* Rather, WHEREFORE SHOULD THE HEATHEN SAY ?

v. 11 *the vengeance of.* Rather, THE REVENGING OF.

## PSALM LXXX.

*Qui regis Israel.**A Prayer in time of National Affliction.*

HEAR, O thou Shepherd of Israel, thou that ledest Joseph like a sheep: shew thyself also, thou that sittest upon the cherubims.

2 Before Ephraim, Benjamin, and Manasses: stir up thy strength, and come, and help us.

3 Turn us again, O God: shew the light of thy countenance, and we shall be whole.

4 O Lord God of hosts: how long wilt thou be angry with thy people that prayeth?

5 Thou feedest them with the bread of tears: and givest them plenteousness of tears to drink.

6 Thou hast made us a very strife unto our neighbours: and our enemies laugh us to scorn.

7 Turn us again, thou God of hosts: shew the light of thy countenance, and we shall be whole.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou madest room for it: and when it had taken root it filled the land.

10 The hills were covered with the shadow of it: and the boughs thereof were like the goodly cedar-trees.

11 She stretched out her branches unto the sea: and her boughs unto the river.

12 Why hast thou then broken down her

hedge: that all they that go by pluck off her grapes?

13 The wild boar out of the wood doth root it up: and the wild beasts of the field devour it.

14 Turn thee again, thou God of hosts, look down from heaven: behold, and visit this vine;

15 And the place of the vineyard that thy right hand hath planted: and the branch that thou madest so strong for thyself.

16 It is burnt with fire, and cut down: and they shall perish at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand: and upon the son of man, whom thou madest so strong for thine own self.

18 And so will not we go back from thee: O let us live, and we shall call upon thy Name.

19 Turn us again, O Lord God of hosts: shew the light of thy countenance, and we shall be whole.

## PSALM LXXXI.

*Exultate Deo.*

*A Summons to keep a Festival.*

SING we merrily unto God our strength: make a cheerful noise unto the God of Jacob.

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v. 15 *the place of the vineyard.* Rather, THE STOCK.

v. 17 *the man of thy right hand.* i.e. The people of Israel which have hitherto been spoken of as a vine.

v. 18 *O let us live.* Rather, REVIVE US, restore us to new life.

v. 19 *we shall be whole.* Rather, WE SHALL BE SAVED.



2 Take the psalm, bring hither the tabret : the merry harp with the lute.

3 Blow up the trumpet in the new-moon : even in the time appointed, and upon our solemn feast-day.

4 For this was made a statute for Israel : and a law of the God of Jacob.

5 This he ordained in Joseph for a testimony : when he came out of the land of Egypt, and had heard a strange language.

6 I eased his shoulder from the burden : and his hands were delivered from making the pots.

7 Thou calledst upon me in troubles, and I delivered thee : and heard thee what time as the storm fell upon thee.

8 I proved thee also : at the waters of strife.

9 Hear, O my people, and I will assure thee, O Israel : if thou wilt hearken unto me,

v. 3 *in the time appointed.* Rather, AT THE FULL MOON ; i.e. probably, at the Passover which was kept on the fifteenth Nisan. A blowing of trumpets was also ordered at every NEW MOON (see Num. x. 10).

v. 5 *This he ordained, etc.* This seems clearly to indicate that the feast referred to is the Passover which was ordained to commemorate the redemption from Egypt.

v. 6 *the burden.* The same word is used as in Exodus (Ex. i. 11-14).

*pots.* Rather, BASKETS such as would be used from carrying the clay to the brick-yard.

v. 7 *what time as the storm fell upon thee.* Lit. : IN THE SECRET PLACE OF THUNDER. The allusion is to the pillar of cloud (see Ex. xiv. 19).

v. 8 *the waters of strife.* i.e. Meribah (Ex. xv. 25).

10 There shall no strange God be in thee :  
neither shalt thou worship any other god.

11 I am the Lord thy God, who brought  
thee out of the land of Egypt : open thy mouth  
wide, and I shall fill it.

12 But my people would not hear my voice :  
and Israel would not obey me.

13 So I gave them up unto their own  
hearts' lusts : and let them follow their own  
imaginings.

14 O that my people would have hearkened  
unto me : for if Israel had walked in my ways,

15 I should soon have put down their enemies :  
and turned my hand against their adversaries.

16 The haters of the Lord should have been  
found liars : but their time should have endured  
for ever.

17 He should have fed them also with the  
finest wheat-flour : and with honey out of the  
stony rock should I have satisfied thee.

### EVENING PRAYER

### PSALM LXXXII.

*Deus stetit.*

*Denunciation of Unjust Judges.*

**G**OD standeth in the congregation of princes :  
he is a Judge among gods.

v. 16 *should have been found liars.* Rather, SHOULD  
HAVE SUBMITTED THEMSELVES UNTO ME.

v. 1 *in the congregation of princes.* Lit. : THE CON-

2 How long will ye give wrong judgment: and accept the persons of the ungodly?

3 Defend the poor and fatherless: see that such as are in need and necessity have right.

4 Deliver the out-cast and poor: save them from the hand of the ungodly.

5 They will not be learned nor understand, but walk on still in darkness: all the foundations of the earth are out of course.

6 I have said, Ye are gods: and ye are all the children of the most Highest.

7 But ye shall die like men: and fall like one of the princes.

GREGATION OF GOD. *i.e.* Israel, which is called elsewhere "the congregation of the Lord."

*among gods.* *i.e.* Among the judges, who are here called Elohim or "gods" (*cf.* St John x. 35).

v. 2 *accept the persons.* *i.e.* Have respect and regard to the outward circumstances of the ungodly. The indictment is against the judges for their partiality and injustice.

v. 5 *They will not be learned.* *i.e.* *Be taught.* God declares His remonstrance to be all in vain: they *walk on* or rather *to and fro* in dark ignorance: the *foundations of the earth* (*i.e.* the first principles of justice) are subverted.

vv. 6, 7 *I have said, etc.* The meaning of these verses is, "I Myself (*i.e.* God) have called you gods, and sons of the Most High: I have raised you to this dignity; but this, if you act wrongly and unjustly, this dignity will not protect you; you will die like men and fall like one of the princes who in the course of history have been cast down by the judgment of God" (Young).

8 Arise, O God, and judge thou the earth: for thou shalt take all heathen to thine inheritance.

### PSALM LXXXIII.

*Deus, quis similis ?*

*A Cry to God against a Confederacy of hostile Nations.*

**H**OLD not thy tongue, O God, keep not still silence: refrain not thyself, O God.

2 For lo, thine enemies make a murmuring: and they that hate thee have lift up their head.

3 They have imagined craftily against thy people: and taken counsel against thy secret ones.

4 They have said, Come, and let us root them out, that they be no more a people: and that the name of Israel may be no more in remembrance.

5 For they have cast their heads together with one consent: and are confederate against thee;

6 The tabernacles of the Edomites, and the Ismaelites: the Moabites, and Hagarens;

7 Gebal, and Ammon, and Amalek: the Philistines, with them that dwell at Tyre.

8 Assur also is joined with them: and have holpen the children of Lot.

9 But do thou to them as unto the Midian-

v. 1 *still silence.* Still is the adjective, "quiet."

v. 2 *thy secret ones.* i.e. Those who are hidden under the shadow of Thy wings (*see* Psalm xxvii. 5; xxxi. 20).

ites : unto Sisera, and unto Jabin at the brook of Kison ;

10 Who perished at Endor : and became as the dung of the earth.

11 Make them and their princes like Oreb and Zeb : yea, make all their princes like as Zeba and Salmana ;

12 Who say, Let us take to ourselves : the houses of God in possession.

13 O my God, make them like unto a wheel : and as the stubble before the wind ;

14 Like as the fire that burneth up the wood : and as the flame that consumeth the mountains.

15 Persecute them even so with thy tempest : and make them afraid with thy storm.

16 Make their faces ashamed, O Lord : that they may seek thy Name.

17 Let them be confounded and vexed ever more and more : let them be put to shame, and perish.

18 And they shall know that thou, whose Name is Jehovah : art only the most Highest over all the earth.

### PSALM LXXXIV.

*Quam dilecta !*

*Longing for the House of God.*

O HOW amiable are thy dwellings : thou Lord of hosts !

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v. 13 *like unto a wheel.* Lit. : LIKE A ROLLING THING. Possibly it means "as whirling dust" : something that is driven round and round with the wind.

2 My soul hath a desire and longing to enter into the courts of the Lord : my heart and my flesh rejoice in the living God.

3 Yea, the sparrow hath found her an house, and the swallow a nest where she may lay her young : even thy altars, O Lord of hosts, my King and my God.

4 Blessed are they that dwell in thy house : they will be alway praising thee.

5 Blessed is the man whose strength is in thee : in whose heart are thy ways.

6 Who going through the vale of misery use it for a well : and the pools are filled with water.

7 They will go from strength to strength : and unto the God of gods appeareth every one of them in Sion.

8 O Lord God of hosts, hear my prayer : hearken, O God of Jacob.

v. 2 *rejoice in*, OR CRY OUT UNTO.

v. 5 *in whose heart are thy ways*. Rather, IN whose heart are the high ways (to Zion). It is a pilgrim Psalm and the thought of the way to Zion is continually in the mind of the writer.

v. 6 *going through the vale of misery*, etc. The ancient versions have THE VALLEY OF WEEPING and the meaning seems to be that the joyful prospect of reaching God's house, turns what would otherwise be a vale of tears into a fountain of joy. Trans. : PASSING THROUGH THE VALLEY OF WEEPING THEY MAKE IT A PLACE OF SPRINGS, AND THE EARLY RAIN COVERETH IT WITH BLESSINGS (R. V.).

v. 7 *from strength to strength*. i.e. The company of pilgrims increases as the journey continues until they all at length stand before God in His temple at Zion.

9 Behold, O God our defender : and look upon the face of thine Anointed.

10 For one day in thy courts : is better than a thousand.

11 I had rather be a door-keeper in the house of my God : than to dwell in the tents of ungodliness.

12 For the Lord God is a light and defence : the Lord will give grace and worship, and no good thing shall he withhold from them that live a godly life.

13 O Lord God of hosts : blessed is the man that putteth his trust in thee.

### \*PSALM LXXXV.

*Benedixisti Domine.*

*A Prayer.*

LORD, thou art become gracious unto thy land : thou hast turned away the captivity of Jacob.

2 Thou hast forgiven the offence of thy people : and covered all their sins.

3 Thou hast taken away all thy displeasure :

v. 11 *be a door-keeper.* Lit. : STAND (OR SIT) AT THE DOOR.

v. 12 *light and defence.* Lit. : SUN AND SHIELD ; *i.e.* "a sun to enlighten and fructify, a shield to protect from evil."

*worship.* Rather, GLORY OR HONOUR.

\* Proper Psalm for Christmas Day Morning. The others are xix. and xlv.

and turned thyself from thy wrathful indignation.

4 Turn us then, O God our Saviour: and let thine anger cease from us.

5 Wilt thou be displeased at us for ever: and wilt thou stretch out thy wrath from one generation to another?

6 Wilt thou not turn again, and quicken us: that thy people may rejoice in thee?

7 Shew us thy mercy, O Lord: and grant us thy salvation.

8 I will hearken what the Lord God will say concerning me: for he shall speak peace unto his people, and to his saints, that they turn not again.

9 For his salvation is nigh them that fear him: that glory may dwell in our land.

10 Mercy and truth are met together: righteousness and peace have kissed each other.

11 Truth shall flourish out of the earth: and righteousness hath looked down from heaven.

12 Yea, the Lord shall shew loving-kindness: and our land shall give her increase.

13 Righteousness shall go before him: and he shall direct his going in the way.

---

v. 8 *that they turn not again.* Rather, BUT LET THEM NOT TURN AGAIN TO FOLLY.

v. 9 *glory.* i.e. The special Presence of God.

v. 13 *and he shall direct his going in the way.* Rather, AND IT (i.e. righteousness) SHALL MAKE HIS FOOTSTEPS (i.e. Jehovah's) A WAY, in which to follow Him.



## THE SEVENTEENTH DAY

## MORNING PRAYER

## PSALM LXXXVI.

*Inclina Domine.**A Prayer in time of Persecution.*

**B**OW down thine ear, O Lord, and hear me :  
for I am poor, and in misery.

2 Preserve thou my soul, for I am holy : my  
God, save thy servant that putteth his trust in  
thee.

3 Be merciful unto me, O Lord : for I will  
call daily upon thee.

4 Comfort the soul of thy servant : for unto  
thee, O Lord, do I lift up my soul.

5 For thou, Lord, art good and gracious :  
and of great mercy unto all them that call upon  
thee.

6 Give ear, Lord, unto my prayer : and ponder  
the voice of my humble desires.

7 In the time of my trouble I will call upon  
thee : for thou hearest me.

8 Among the gods there is none like unto  
thee, O Lord : there is not one that can do as  
thou doest.

9 All nations whom thou hast made shall  
come and worship thee, O Lord : and shall  
glorify thy Name.

---

v. 2 *for I am holy.* Rather, GODLY, devoted to God's  
service, consecrated.

10 For thou art great, and doest wondrous things: thou art God alone.

11 Teach me thy way, O Lord, and I will walk in thy truth: O knit my heart unto thee, that I may fear thy Name.

12 I will thank thee, O Lord my God, with all my heart: and will praise thy Name for evermore.

13 For great is thy mercy toward me: and thou hast delivered my soul from the nethermost hell.

14 O God, the proud are risen against me: and the congregations of naughty men have sought after my soul, and have not set thee before their eyes.

15 But thou, O Lord God, art full of compassion and mercy: long-suffering, plenteous in goodness and truth.

16 O turn thee then unto me, and have mercy upon me: give thy strength unto thy servant, and help the son of thine handmaid.

17 Shew some token upon me for good, that they who hate me may see it, and be ashamed: because thou, Lord, hast holpen me, and comforted me.

---

v. 13 *hell.* *i.e.* In the sense of the UNDERWORLD, not necessarily implying a place of torment, *see on* Psalm vi. 5.

v. 14 *naughty.* Rather, TERRIBLE.

v. 17. *Shew some token upon me for good.* Lit.: WORK WITH ME A SIGN FOR GOOD; *i.e.* "give some evidence of Thy favour towards me."

## PSALM LXXXVII.

*Fundamenta ejus.**Zion the Birthplace of the Nations.*

In this Psalm the writer foresees all nations pressing into the city of Zion and owning her as their spiritual mother. It is the great Baptismal Hymn of the Old Testament.

**H**ER foundations are upon the holy hills: the Lord loveth the gates of Sion more than all the dwellings of Jacob.

2 Very excellent things are spoken of thee: thou city of God.

3 I will think upon Rahab and Babylon: with them that know me.

4 Behold ye the Philistines also: and they of Tyre, with the Morians; lo, there was he born.

v. 1 *Her foundations are upon the holy hills.* Rather, HIS FOUNDATIONS; i.e. Jehovah's. Zion is the city which He has founded upon the holy hills. The Church is thought of as a city set on an hill.

v. 3-5 In these verses it is God Himself who speaks. *I will think upon.* Rather, I WILL MAKE MENTION OF RAHAB AND BABYLON AS AMONG THEM THAT KNOW ME.

*lo, there was he born.* Rather, THIS ONE WAS BORN THERE. The meaning is that God points, as it were, to these heathen nations and declares that each of them should own allegiance to Him, and glory in the spiritual birth they had received in Zion. Each one shall boast that he was born in her.

*Rahab* (boastfulness) is a poetical name for Egypt. See Isa. xxx. 7.

5 And of Sion it shall be reported that he was born in her: and the most High shall stablish her.

6. The Lord shall rehearse it when he writeth up the people: that he was born there.

7 The singers also and trumpeters shall he rehearse: All my fresh springs shall be in thee.

\* PSALM LXXXVIII.

*Domine Deus.*

*A Lamentation in time of deep Affliction.*

O LORD God of my salvation, I have cried day and night before thee: O let my prayer enter into thy presence, incline thine ear unto my calling.

2 For my soul is full of trouble: and my life draweth nigh unto hell.

3 I am counted as one of them that go down

v. 5 *And of Sion, etc.* Trans.: YEA, OF ZION IT SHALL BE SAID, THIS ONE AND THAT ONE WAS BORN IN HER.

As the several nations are brought into the Church, it shall be said of Zion (or to Zion) this man and that man was born in her.

v. 6 *The Lord shall rehearse.* Rather, SHALL COUNT. As the several nations pass in review before Jehovah, He will say of each of them, this one was born there.

v. 7 *The singers also and trumpeters.* This verse expresses the joy of the converted nations. In festal procession, singing and dancing, they shall declare, "All my fountains, that is all the well-springs of my new joy, are in thee, thou city of God."

v. 2 *hell.* i.e. THE UNDERWORLD.

\* Proper Psalm for Good Friday. The others are: M. xxii., xl., liv.; E. lxix.

into the pit: and I have been even as a man that hath no strength.

4 Free among the dead, like unto them that are wounded, and lie in the grave: who are out of remembrance, and are cut away from thy hand.

5 Thou hast laid me in the lowest pit: in a place of darkness, and in the deep.

6 Thine indignation lieth hard upon me: and thou hast vexed me with all thy storms.

7 Thou hast put away mine acquaintance far from me: and made me to be abhorred of them.

8 I am so fast in prison: that I cannot get forth.

9 My sight faileth for very trouble: Lord, I have called daily upon thee, I have stretched forth my hands unto thee.

10 Dost thou shew wonders among the dead: or shall the dead rise up again, and praise thee?

11 Shall thy loving-kindness be shewed in the grave: or thy faithfulness in destruction?

12 Shall thy wondrous works be known in the dark: and thy righteousness in the land where all things are forgotten?

13 Unto thee have I cried, O Lord: and early shall my prayer come before thee.

14 Lord, why abhorrest thou my soul: and hidest thou thy face from me?

15 I am in misery, and like unto him that is at the point to die: even from my youth up thy terrors have I suffered with a troubled mind.

16 Thy wrathful displeasure goeth over me: and the fear of thee hath undone me.

17 They came round about me daily like water: and compassed me together on every side.

18 My lovers and friends hast thou put away from me: and hid mine acquaintance out of my sight.

#### EVENING PRAYER

#### \* PSALM LXXXIX.

#### *Misericordias Domini.*

*A Thanksgiving for God's continued mercies through all troubles, and for His faithfulness to His covenant with David.*

MY song shall be alway of the loving-kindness of the Lord: with my mouth will I ever be shewing thy truth from one generation to another.

v. 15 Render, I HAVE BEEN AFFLICTED AND READY TO DIE FROM MY YOUTH UP: THY TERRORS, etc. Alluding to some trouble or sickness which had kept the Psalmist continually in fear of death.

v. 1 *thy truth*. Rather, THY FAITHFULNESS; *i.e.* God's firm adherence to His covenant. The same correction should be made in verses 2, 4, 9, 25, 33.

\* Proper Psalm for Christmas Day. The others are: *M.* xix., xlv., lxxxv.; *E.* cx. and cxxxii.

2 For I have said, Mercy shall be set up for ever : thy truth shalt thou stablish in the heavens.

3 I have made a covenant with my chosen : I have sworn unto David my servant ;

4 Thy seed will I stablish for ever : and set up thy throne from one generation to another.

5 O Lord, the very heavens shall praise thy wondrous works : and thy truth in the congregation of the saints.

6 For who is he among the clouds : that shall be compared unto the Lord ?

7 And what is he among the gods : that shall be like unto the Lord ?

8 God is very greatly to be feared in the council of the saints : and to be had in reverence of all them that are round about him.

9 O Lord God of hosts, who is like unto thee : thy truth, most mighty Lord, is on every side.

10 Thou rulest the raging of the sea : thou stillest the waves thereof when they arise.

11 Thou hast subdued Egypt, and destroyed it : thou hast scattered thine enemies abroad with thy mighty arm.

12 The heavens are thine, the earth also is thine : thou hast laid the foundation of the round world, and all that therein is.

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v. 2 *I have said.* An ancient version reads : THOU HAST SAID, which gives a better sense, for the words which follow, to the end of verse 4, are God's words.

v. 7 *among the gods.* Lit. : sons of mighty ones ; i.e. ANGELS.

v. 12 *the round world.* Rather, THE WORLD AND THE FULLNESS THEREOF, THOU HAST FOUNDED.

13 Thou hast made the north and the south :  
Tabor and Hermon shall rejoice in thy Name.

14 Thou hast a mighty arm : strong is thy  
hand, and high is thy right hand.

15 Righteousness and equity are the habi-  
tation of thy seat : mercy and truth shall go  
before thy face.

16 Blessed is the people, O Lord, that can  
rejoice in thee : they shall walk in the light of  
thy countenance.

17 Their delight shall be daily in thy Name :  
and in thy righteousness shall they make their  
boast.

18 For thou art the glory of their strength :  
and in thy loving-kindness thou shalt lift up  
our horns.

19 For the Lord is our defence : the Holy  
One of Israel is our King.

---

v. 13 *Tabor and Hermon.* These mountains are mentioned, apparently, as striking features in the natural phenomena ; “conspicuous mountains in a mountain land.”

v. 15 Translate: RIGHTEOUSNESS AND JUDGMENT ARE THE FOUNDATION OF THY THRONE.

v. 16 *that can rejoice in thee.* Rather, THAT KNOW THE JOYFUL SOUND ; *i.e.* the shouting with which many religious festivals were celebrated, or the sound of the trumpets.

v. 19 *For the Lord is our defence.* Rather, TO THE LORD BELONGETH OUR SHIELD : AND TO THE HOLY ONE OF ISRAEL OUR KING. *i.e.* Our “shield” and our “king” are the same person. Jehovah is pledged to protect him. In the following verses the Psalmist unfolds the Divine promise to David.



20 Thou spakest sometime in visions unto thy saints, and saidst: I have laid help upon one that is mighty; I have exalted one chosen out of the people.

21 I have found David my servant: with my holy oil have I anointed him.

22 My hand shall hold him fast: and my arm shall strengthen him.

23 The enemy shall not be able to do him violence: the son of wickedness shall not hurt him.

24 I will smite down his foes before his face: and plague them that hate him.

25 My truth also and my mercy shall be with him: and in my Name shall his horn be exalted.

26 I will set his dominion also in the sea: and his right hand in the floods.

27 He shall call me, Thou art my Father: my God, and my strong salvation.

28 And I will make him my first-born: higher than the kings of the earth.

29 My mercy will I keep for him for evermore: and my covenant shall stand fast with him.

30 His seed also will I make to endure for ever: and his throne as the days of heaven.

---

v. 26 *the sea.* i.e. the Mediterranean.

*the rivers*, this is a "poetical generalisation" for the river; i.e. the Euphrates.

v. 27 *my strong salvation.* Lit.: THE ROCK OF MY SALVATION.

31 But if his children forsake my law : and walk not in my judgements ;

32 If they break my statutes, and keep not my commandments : I will visit their offences with the rod, and their sin with scourges.

33 Nevertheless, my loving-kindness will I not utterly take from him : nor suffer my truth to fail.

34 My covenant will I not break, nor alter the thing that is gone out of my lips : I have sworn once by my holiness, that I will not fail David.

35 His seed shall endure for ever : and his seat is like as the sun before me.

36 He shall stand fast for evermore as the moon : and as the faithful witness in heaven.

37 But thou hast abhorred and forsaken thine Anointed : and art displeased at him.

38 Thou hast broken the covenant of thy servant : and cast his crown to the ground.

39 Thou hast overthrown all his hedges : and broken down his strong holds.

40 All they that go by spoil him : and he is become a reproach to his neighbours.

41 Thou hast set up the right hand of his enemies : and made all his adversaries to rejoice.

42 Thou hast taken away the edge of his

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v. 35 *his seat*. Rather, HIS THRONE.

v. 36 *He*. Rather, IT ; *i.e.* David's throne.

*The faithful witness*. Probably this means the Moon ; others take it as the Rainbow ; others as God Himself.

sword: and givest him not victory in the battle.

43 Thou hast put out his glory: and cast his throne down to the ground.

44 The days of his youth hast thou shortened: and covered him with dishonour.

45 Lord, how long wilt thou hide thyself, for ever: and shall thy wrath burn like fire?

46 O remember how short my time is: wherefore hast thou made all men for nought?

47 What man is he that liveth, and shall not see death: and shall he deliver his soul from the hand of hell?

48 Lord, where are thy old loving-kindnesses: which thou swarest unto David in thy truth?

49 Remember, Lord, the rebuke that thy servants have: and how I do bear in my bosom the rebukes of many people;

50 Wherewith thine enemies have blasphemed thee, and slandered the footsteps of thine Anointed: Praised be the Lord for evermore. Amen, and Amen.

---

v. 46 *wherefore hast thou made all men for nought?* Rather, FOR WHAT VANITY HAST 'THOU CREATED ALL THE CHILDREN OF MEN?

v. 47 *hell.* *i.e.* THE UNDERWORLD.

v. 49 *rebuke.* Rather, THE REPROACH OF THY SERVANTS. So in the second half of the verse. THE REPROACH OF ALL THE MIGHTY PEOPLES

v. 50 *blasphemed* . . . *slandered.* Trans.: REPROACHED . . . REPROACHED.

## THE EIGHTEENTH DAY

## MORNING PRAYER

## PSALM XC.

*Domine, refugium.**The Eternal God the only Refuge for mortal man.*

This wonderful Psalm, so familiar to us as One of the Proper Psalms in the Order for the Burial of the Dead, is ascribed by the Hebrew title to Moses. If so, it is certainly the oldest Psalm in the Psalter. The Psalm is described (in the title) as a Prayer—"A prayer of Moses the man of God." It is a meditation on the transitoriness of human life, and as the meditation draws to a close it develops, from verse 12, into a prayer.

**L**ORD, thou hast been our refuge: from one generation to another.

2 Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlasting, and world without end.

3 Thou turnest man to destruction: again thou sayest, Come again, ye children of men.

v. 2 *or ever the earth and the world were made.* Lit.: OR EVER THOU GAVEST BIRTH TO THE EARTH AND THE WORLD.

v. 3 *to destruction.* Rather, TO DUST. Lit.: "that which is crushed."

*Come again.* Rather, RETURN; i.e. "Return to dust." This clause may, however, be taken to mean that as one generation dies off, God calls another into being; and this may be the meaning of the Prayer Book Version, "Come again, ye children of men." Men die, but mankind does not die out.

4 For a thousand years in thy sight are but as yesterday : seeing that is past as a watch in the night.

5 As soon as thou scatterest them they are even as a sleep : and fade away suddenly like the grass.

6 In the morning it is green, and groweth up : but in the evening it is cut down, dried up, and withered.

7 For we consume away in thy displeasure : and are afraid at thy wrathful indignation.

8 Thou hast set our misdeeds before thee : and our secret sins in the light of thy countenance.

9 For when thou art angry all our days are gone : we bring our years to an end, as it were a tale that is told.

v. 4 *are but as yesterday*, etc. Trans. : ARE AS YESTERDAY WHEN IT IS PASSING ; AND AS A WATCH IN THE NIGHT. *i.e.* A thousand years are in the sight of God "like yesterday is to us as we stand on the border of the new day and look back on that which is closing."

v. 5 *As soon as thou scatterest them they are even as a sleep*. Rather, THOU CARRIEST THEM AWAY AS WITH A FLOOD, THEY BECOME A SLEEP ; *i.e.* they pass away like a flood passes and returns no more.

v. 5, 6 *and fade away suddenly like the grass*. Trans : IN THE MORNING (THEY ARE) LIKE GRASS WHICH SHOOTETH UP.

The following verse expands this metaphor. The generations of men succeed one another like the springing up and the cutting down of the grass.

v. 9 *as a tale that is told*. Rather, AS A THOUGHT. Possibly it may mean a sound or murmur or groan which is hardly uttered before it has passed away.

10 The days of our age are threescore years and ten; and though men be so strong that they come to fourscore years: yet is their strength then but labour and sorrow; so soon passeth it away, and we are gone.

11 But who regardeth the power of thy wrath: for even thereafter as a man feareth, so is thy displeasure.

12 So teach us to number our days: that we may apply our hearts unto wisdom.

13 Turn thee again, O Lord, at the last: and be gracious unto thy servants.

14 O satisfy us with thy mercy, and that soon: so shall we rejoice and be glad all the days of our life.

15 Comfort us again now after the time that thou hast plagued us: and for the years wherein we have suffered adversity.

16 Shew thy servants thy work: and their children thy glory.

v. 10 *yet is their strength.* Rather, their PRIDE; *i.e.* the pride of the long years, all those things in which men make their boast, health, strength, honour, etc.

*we are gone.* Lit.: WE FLY AWAY.

v. 11 This verse should be rendered: WHO KNOWETH THE POWER OF THINE ANGER, AND THY WRATH ACCORDING TO THE FEAR THAT IS DUE UNTO THEE? *i.e.* Who can really fear thee adequately?

v. 12 *that we may apply.* Rather, THAT WE MAY GAIN (OR BRING HOME) A HEART OF WISDOM. The figure is taken from the ingathering of harvest. By considering our end, we gather in (store up for ourselves) a wise heart.

v. 14 *and that soon.* Lit.: IN THE MORNING.

17 And the glorious Majesty of the Lord our God be upon us: prosper thou the work of our hands upon us, O prosper thou our handy-work.

## PSALM XCI.

*Qui habitat.*

*The protecting care of God.*

This Psalm is said as a late evening Psalm, at Compline, throughout the Western Church.

WHOSO dwelleth under the defence of the most High: shall abide under the shadow of the Almighty.

2 I will say unto the Lord, Thou art my hope, and my strong hold: my God, in him will I trust.

3 For he shall deliver thee from the snare of the hunter: and from the noisome pestilence.

4 He shall defend thee under his wings, and thou shalt be safe under his feathers: his faithfulness and truth shall be thy shield and buckler.

5 Thou shalt not be afraid for any terror by night: nor for the arrow that flieth by day;

6 For the pestilence that walketh in darkness: nor for the sickness that destroyeth in the noon-day.

7 A thousand shall fall beside thee, and ten thousand at thy right hand: but it shall not come nigh thee.

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v. 17 *the glorious majesty.* Rather, THE GRACIOUSNESS or SWEETNESS. The word occurs in Psalm xxvii. 4, and is translated "the fair beauty" of Jehovah.

v. 1 *under the defence.* Lit.: IN THE SECRET PLACE.

8 Yea, with thine eyes shalt thou behold :  
and see the reward of the ungodly.

9 For thou, Lord, art my hope : thou hast  
set thine house of defence very high.

10 There shall no evil happen unto thee :  
neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over  
thee : to keep thee in all thy ways.

12 They shall bear thee in their hands : that  
thou hurt not thy foot against a stone.

13 Thou shalt go upon the lion and adder :  
the young lion and the dragon shalt thou tread  
under thy feet.

14 Because he hath set his love upon me,  
therefore will I deliver him : I will set him up,  
because he hath known my Name.

15 He shall call upon me, and I will hear  
him : yea, I am with him in trouble ; I will  
deliver him, and bring him to honour.

16 With long life will I satisfy him : and  
shew him my salvation.

## PSALM XCII.

*Bonum est confiteri.*

*A Thanksgiving.*

[Tis a good thing to give thanks unto the Lord: and  
to sing praises unto thy Name, O most Highest;

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v. 8 *Yea.* Rather, ONLY. The meaning being that  
such an one as the Psalmist depicts shall be only a  
spectator of the evil which shall befall the wicked.

v. 9 *thou hast set thine house of defence very high.*  
Rather, THOU HAST MADE THE MOST HIGH THY HABITATION.

v. 13 *dragon.* Rather, SERPENT.



2 To tell of thy loving-kindness early in the morning : and of thy truth in the night-season ;

3 Upon an instrument of ten strings, and upon the lute : upon a loud instrument, and upon the harp.

4 For thou, Lord, hast made me glad through thy works : and I will rejoice in giving praise for the operations of thy hands.

5 O Lord, how glorious are thy works : thy thoughts are very deep.

6 An unwise man doth not well consider this : and a fool doth not understand it.

7 When the ungodly are green as the grass, and when all the workers of wickedness do flourish : then shall they be destroyed for ever ; but thou, Lord, art the most Highest for evermore.

8 For lo, thine enemies, O Lord, lo, thine enemies shall perish : and all the workers of wickedness shall be destroyed.

9 But mine horn shall be exalted like the horn of an unicorn : for I am anointed with fresh oil.

10 Mine eye also shall see his lust of mine enemies : and mine ear shall hear his desire of the wicked that arise up against me.

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v. 3 *upon a loud instrument, and upon the harp.* Rather, WITH A SOLEMN SOUND UPON THE HARP.

v. 6 *An unwise man.* Rather, A BRUTISH MAN. A man devoid of moral perception like a beast (comp. Ps. lxxiii. 22).

v. 9 *unicorn.* i.e. WILD-OX.

11 The righteous shall flourish like a palm-tree: and shall spread abroad like a cedar in Libanus.

12 Such as are planted in the house of the Lord: shall flourish in the courts of the house of our God.

13 They also shall bring forth more fruit in their age: and shall be fat and well-liking.

14 That they may shew how true the Lord my strength is: and that there is no unrighteousness in him.

### EVENING PRAYER

### PSALM XCIII.

*Dominus regnavit.*

*Jehovah is King over all the earth.*

THE Lord is King, and hath put on glorious apparel: the Lord hath put on his apparel, and girded himself with strength.

2 He hath made the round world so sure: that it cannot be moved.

3 Ever since the world began hath thy seat been prepared: thou art from everlasting.

v. 13 *fat and well-liking.* Rather, FULL OF SAP AND GREEN.

v. 14 *my strength.* Lit.: MY ROCK.

v. 2 *the round world.* Omit the word "round." The reference is to the "world" of social order.

v. 3 *seat.* Rather, THRONE. Jehovah's kingly throne is from all eternity.

4 The floods are risen, O Lord, the floods have lift up their voice: the floods lift up their waves.

5 The waves of the sea are mighty, and rage horribly: but yet the Lord, who dwelleth on high, is mightier.

6 Thy testimonies, O Lord, are very sure: holiness becometh thine house for ever.

### PSALM XCIV.

*Deus ultionum.*

*An appeal to God against oppression.*

O LORD God, to whom vengeance belongeth: thou God, to whom vengeance belongeth, shew thyself.

2 Arise, thou Judge of the world: and reward the proud after their deserving.

3 Lord, how long shall the ungodly: how long shall the ungodly triumph?

4 How long shall all wicked doers speak so disdainfully: and make such proud boasting?

5 They smite down thy people, O Lord: and trouble thine heritage.

6 They murder the widow, and the stranger: and put the fatherless to death.

---

v. 4 *The floods are risen.* Rather, THE FLOODS HAVE LIFTED UP. The same word is used in each clause of this verse. Some have seen here a reference to the three great rivers—the Nile, the Tigris, the Euphrates: one after another they raged against Jehovah, but in vain.

v. 1 *shew thyself.* Rather, SHINE FORTH.

7 And yet they say, Tush, the Lord shall not see : neither shall the God of Jacob regard it.

8 Take heed, ye unwise among the people ;  
O ye fools, when will ye understand ?

9 He that planted the ear, shall he not hear :  
or he that made the eye, shall he not see ?

10 Or he that nutureth the heathen : it is he  
that teacheth man knowledge, shall not he punish ?

11 The Lord knoweth the thoughts of man :  
that they are but vain.

12 Blessed is the man whom thou chastenest,  
O Lord : and teachest him in thy law ;

13 That thou mayest give him patience in  
time of adversity : until the pit be digged up for  
the ungodly.

14 For the Lord will not fail his people :  
neither will he forsake his inheritance ;

15 Until righteousness turn again unto judgment : all such as are true in heart shall follow it.

16 Who will rise up with me against the  
wicked : or who will take my part against the  
evil-doers ?

17 If the Lord had not helped me : it had  
not failed but my soul had been put to silence.

---

v. 8 *ye unwise*. Rather, YE BRUTISH (*see* Ps. xcii. 6).

v. 10 *nutureth*. Rather, INSTRUCTETH.

v. 11 *vain*. Rather, VANITY.

v. 15 *Until*, etc. Rather, FOR JUDGMENT SHALL RETURN UNTO RIGHTEOUSNESS. The meaning is that judgment and righteousness have been divorced, but this divorce shall not continue, so the righteous man can be patient.

18 But when I said, My foot hath slipt : thy mercy, O Lord, held me up.

19 In the multitude of the sorrows that I had in my heart : thy comforts have refreshed my soul.

20 Wilt thou have any thing to do with the stool of wickedness : which imagineth mischief as a law ?

21 They gather them together against the soul of the righteous : and condemn the innocent blood.

22 But the Lord is my refuge : and my God is the strength of my confidence.

23 He shall recompense them their wickedness, and destroy them in their own malice : yea, the Lord our God shall destroy them.

## THE NINETEENTH DAY

### MORNING PRAYER

### PSALM XCV.

*Venite, exultemus.*

*An Invitation to Worship.*

This Psalm has been used from time immemorial at the beginning of the Morning Office throughout the whole Church.

**O** COME, let us sing unto the Lord : let us heartily rejoice in the strength of our salvation.

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v. 19 *sorrows*. The word used means "anxious divided thoughts." PERPLEXITIES.

v. 20 *stool of wickedness*. Rather, THRONE OF INIQUITY. The meaning is, "can there be any fellowship between God and the unjust tribunal of the judge or king by which the innocent are ruined ?"

v. 1 *strength*. Lit. : Rock.

2 Let us come before his presence with thanksgiving : and shew ourselves glad in him with psalms.

3 For the Lord is a great God : and a great King above all gods.

4 In his hand are all the corners of the earth : and the strength of the hills is his also.

5 The sea is his, and he made it : and his hands prepared the dry land.

6 O come, let us worship and fall down : and kneel before the Lord our Maker.

7 For he is the Lord our God : and we are the people of his pasture, and the sheep of his hand.

8 To-day if ye will hear his voice, harden not your hearts : as in the provocation, and as in the day of temptation in the wilderness ;

9 When your fathers tempted me : proved me, and saw my works.

10 Forty years long was I grieved with this generation, and said : It is a people that do err in their hearts, for they have not known my ways ;

11 Unto whom I sware in my wrath : that they should not enter into my rest.

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v. 4 *corners*. Rather, RECESSES. Lit. : "places to be explored."

v. 8 *provocation*. *i.e.* MERIBAH. *temptation*. *i.e.* MASSAH. The reference is to the murmuring of the people described in Ex. xvii. 1-7.

## PSALM XCVI.

*Cantate Domino.*

*The Lord is King—the Divine Majesty.*

O SING unto the Lord a new song : sing unto the Lord, all the whole earth.

2 Sing unto the Lord, and praise his Name : by telling of his salvation from day to day.

3 Declare his honour unto the heathen : and his wonders unto all people.

4 For the Lord is great, and cannot worthily be praised : he is more to be feared than all gods.

5 As for all the gods of the heathen, they are but idols : but it is the Lord that made the heavens.

6 Glory and worship are before him : power and honour are in his sanctuary.

7 Ascribe unto the Lord, O ye kindreds of the people : ascribe unto the Lord worship and power.

8 Ascribe unto the Lord the honour due unto his Name : bring presents, and come into his courts.

9 O worship the Lord in the beauty of holiness : let the whole earth stand in awe of him.

---

v. 6 *Glory and worship.* Rather, HONOUR AND MAJESTY. *honour.* Rather, BEAUTY.

v. 9 *in the beauty of holiness.* Lit. : IN HOLY ADORNMENT OR ARRAY (comp. Ps. xxix. 2).

10 Tell it out among the heathen that the Lord is King : and that it is he who hath made the round world so fast that it cannot be moved ; and how that he shall judge the people righteously.

11 Let the heavens rejoice, and let the earth be glad : let the sea make a noise, and all that therein is.

12 Let the field be joyful, and all that is in it : then shall all the trees of the wood rejoice before the Lord.

13 For he cometh, for he cometh to judge the earth : and with righteousness to judge the world, and the people with his truth.

## PSALM XCVII.

*Dominus regnavit.*

*The Lord is King—Creation trembles.*

THE Lord is King, the earth may be glad thereof : yea, the multitude of the isles may be glad thereof.

2 Clouds and darkness are round about him : righteousness and judgment are the habitation of his seat.

3 There shall go a fire before him : and burn up his enemies on every side.

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v. 10 *round world*. Omit "round." The "world" here and in Ps. xciii. 2 refers, not only to the physical universe, but to the world of social and political order. Over this Jehovah assumes the sovereignty (so Driver).

v. 2 *the habitation of his seat*. Rather, THE FOUNDATION OF HIS THRONE.



4 His lightnings gave shine unto the world : the earth saw it, and was afraid.

5 The hills melted like wax at the presence of the Lord : at the presence of the Lord of the whole earth.

6 The heavens have declared his righteousness : and all the people have seen his glory.

7 Confounded be all they that worship carved images, and that delight in vain gods : worship him, all ye gods.

8 Sion heard of it, and rejoiced : and the daughters of Judah were glad, because of thy judgments, O Lord.

9 For thou, Lord, art higher than all that are in the earth : thou art exalted far above all gods.

10 O ye that love the Lord, see that ye hate the thing which is evil : the Lord preserveth the souls of his saints ; he shall deliver them from the hand of the ungodly.

11 There is sprung up a light for the righteous : and joyful gladness for such as are true-hearted.

12 Rejoice in the Lord, ye righteous : and give thanks for a remembrance of his holiness.

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v. 7 *Confounded.* Rather, ASHAMED.

*vain gods.* Lit. : NOTHINGNESSES, a contemptuous term for idols and heathen deities.

v. 11 *There is sprung up a light.* Lit. : *Light is sown for the righteous* ; but we should probably (with old versions) read LIGHT SHINETH FORTH FOR THE RIGHTEOUS.

v. 12 *for a remembrance of his holiness.* Lit. : TO OR FOR HIS HOLY MEMORIAL, which is probably equivalent to HIS HOLY NAME.

EVENING PRAYER  
PSALM XCVIII.*Cantate Domino.**The Lord is King—Creation rejoices.*

**O** SING unto the Lord a new song : for he hath done marvellous things.

2 With his own right hand, and with his holy arm : hath he gotten himself the victory.

3 The Lord declared his salvation : his righteousness hath he openly shewed in the sight of the heathen.

4 He hath remembered his mercy and truth toward the house of Israel : and all the ends of the world have seen the salvation of our God.

5 Shew yourselves joyful unto the Lord, all ye lands : sing, rejoice, and give thanks.

6 Praise the Lord upon the harp : sing to the harp with a psalm of thanksgiving.

7 With trumpets also, and shawms : O shew yourselves joyful before the Lord the King.

8 Let the sea make a noise, and all that therein is : the round world, and they that dwell therein.

9 Let the floods clap their hands, and let the hills be joyful together before the Lord : for he is come to judge the earth.

10 With righteousness shall he judge the world : and the people with equity.

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v. 7 *shawms*. Rather, SOUND OF CORNETS. Two sorts of trumpets are mentioned—the straight trumpets used by the priests (Num. x. 2), and the ordinary curved trumpet or cornet

## PSALM XCIX.

*Dominus regnavit.**The Lord is King—The Divine Holiness.*

THE Lord is King, be the people never so impatient: he sitteth between the cherubims, be the earth never so unquiet.

2 The Lord is great in Zion: and high above all people.

3 They shall give thanks unto thy Name: which is great, wonderful, and holy.

4 The King's power loveth judgment; thou hast prepared equity: thou hast executed judgment and righteousness in Jacob.

5 O magnify the Lord our God: and fall down before his footstool, for he is holy.

6 Moses and Aaron among his priests, and Samuel among such as call upon his Name: these called upon the Lord, and he heard them.

7 He spake unto them out of the cloudy pillar: for they kept his testimonies, and the law that he gave them.

8 Thou heardest them, O Lord our God: thou forgavest them, O God, and punishedst their own inventions.

9 O magnify the Lord our God, and worship him upon his holy hill: for the Lord our God is holy.

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v. 6 *Moses and Aaron among his priests.* Before Aaron was consecrated, Moses exercised the priestly office: he sprinkled the blood of the covenant and consecrated Aaron and his sons (*see Ex. xxiv. and Lev. viii.*).

## PSALM C.

*Jubilate Deo.**Invitation to Worship.*

O BE joyful in the Lord, all ye lands : serve the Lord with gladness, and come before his presence with a song.

2 Be ye sure that the Lord he is God : it is he that hath made us, and not we ourselves ; we are his people, and the sheep of his pasture.

3 O go your way into his gates with thanksgiving, and into his courts with praise : be thankful unto him, and speak good of his Name.

4 For the Lord is gracious, his mercy is everlasting : and his truth endureth from generation to generation.

## PSALM CI.

*Misericordiam et judicium.**The Mirror of a Monarch.*

A king makes good resolutions at the beginning of his reign.

MY song shall be of mercy and judgment : unto thee, O Lord, will I sing.

2 O let me have understanding : in the way of godliness.

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v. 2 *not we ourselves.* Probably the right reading here is : AND WE ARE HIS.

v. 4 *his truth.* Rather, HIS FAITHFULNESS.

3 When wilt thou come unto me: I will walk in my house with a perfect heart.

4 I will take no wicked thing in hand; I hate the sins of unfaithfulness: there shall no such cleave unto me.

5 A froward heart shall depart from me: I will not know a wicked person.

6 Whoso privily slandereth his neighbour: him will I destroy.

7 Whoso hath also a proud look and high stomach: I will not suffer him.

8 Mine eyes look upon such as are faithful in the land: that they may dwell with me.

9 Whoso leadeth a godly life: he shall be my servant.

10 There shall no deceitful person dwell in my house: he that telleth lies shall not tarry in my sight.

11 I shall soon destroy all the ungodly that are in the land: that I may root out all wicked doers from the city of the Lord.

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v. 3 *When wilt thou come unto me.* Those who think David was the author of this Psalm refer these words to the bringing up of the Ark to Jerusalem, and compare them with 2 Sam. vi. 9. *How shall the Ark of the Lord come to me?* The words need not, however, refer to any outward symbol of God's presence, and probably mean, "O that thou wouldest come into my heart and strengthen me for my work and duty!"

v. 5 *a wicked person.* Rather, AN EVIL THING, "I will have nothing to do with wickedness."

v. 11 *soon.* Rather, MORNING BY MORNING. The morning is referred as the ordinary time for administering justice (comp. Jer. xxi. 12).

## THE TWENTIETH DAY

## MORNING PRAYER

## \* PSALM CII.

*Domine, exaudi.**A Complaint and Prayer of a Pious Exile.*

HEAR my prayer, O Lord: and let my crying come unto thee.

2 Hide not thy face from me in the time of my trouble: incline thine ear unto me when I call; O hear me, and that right soon.

3 For my days are consumed away like smoke: and my bones are burnt up as it were a fire-brand.

4 My heart is smitten down, and withered like grass: so that I forget to eat my bread.

5 For the voice of my groaning: my bones will scarce cleave to my flesh.

6 I am become like a pelican in the wilderness: and like an owl that is in the desert.

7 I have watched, and am even as it were a sparrow: that sitteth alone upon the house-top.

8 Mine enemies revile me all the day long: and they that are mad upon me are sworn together against me.

9 For I have eaten ashes as it were bread: and mingled my drink with weeping;

10 And that because of thine indignation

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v. 5 *my bones will scarce cleave.* Rather, MY BONES CLEAVE TO MY FLESH; *i.e.* he is emaciated.

\* This is one of the Penitential Psalms appointed for Ash Wednesday. The others are: *M.* vi., xxxii., xxxviii.; *E.* cxxx., cxliii.

and wrath : for thou hast taken me up, and cast me down.

11 My days are gone like a shadow : and I am withered like grass.

12 But, thou, O Lord, shalt endure for ever : and thy remembrance throughout all generations.

13 Thou shalt arise, and have mercy upon Sion : for it is time that thou have mercy upon her, yea, the time is come.

14 And why ? thy servants think upon her stones : and it pitieth them to see her in the dust.

15 The heathen shall fear thy Name, O Lord : and all the kings of the earth thy Majesty ;

16 When the Lord shall build up Sion : and when his glory shall appear ;

17 When he turneth him unto the prayer of the poor destitute : and despiseth not their desire.

18 This shall be written for those that come after : and the people which shall be born shall praise the Lord.

19 For he hath looked down from his sanctuary : out of the heaven did the Lord behold the earth ;

20 That he might hear the mournings of

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V. 11 *are gone like a shadow.* Rather, ARE LIKE A SHADOW THAT DECLINETH. Lit. : "that is stretched out," the meaning being perhaps that his days are like a shadow which is gradually lengthened out until it disappears in darkness. The same phrase occurs in Ps. cix. 22.

V. 12 *remembrance.* Rather, MEMORIAL ; i.e. God's Name.

V 14 *think upon.* Rather, TAKE PLEASURE IN.

such as are in captivity : and deliver the children appointed unto death ;

21 That they may declare the Name of the Lord in Sion : and his worship at Jerusalem ;

22 When the people are gathered together : and the kingdoms also, to serve the Lord.

23 He brought down my strength in my journey : and shortened my days.

24 But I said, O my God, take me not away in the midst of mine age : as for thy years, they endure throughout all generations.

25 Thou, Lord, in the beginning hast laid the foundation of the earth : and the heavens are the work of thy hands.

26 They shall perish, but thou shalt endure : they all shall wax old as doth a garment ;

27 And as a vesture shalt thou change them, and they shall be changed : but thou art the same, and thy years shall not fail.

28 The children of thy servants shall continue : and their seed shall stand fast in thy sight.

### PSALM CIII.

*Benedic, anima mea.*

*Thanksgiving for God's Mercy and Pity.*

PRAISE the Lord, O my soul : and all that is within me praise his holy Name.

2 Praise the Lord, O my soul : and forget not all his benefits.

3 Who forgiveth all thy sins : and healeth all thine infirmities ;



4 Who saveth thy life from destruction : and crowneth thee with mercy and loving-kindness ;

5 Who satisfieth thy mouth with good things : making thee young and lusty as an eagle.

6 The Lord executeth righteousness and judgment : for all them that are oppressed with wrong.

7 He shewed his ways unto Moses : his works unto the children of Israel.

8 The Lord is full of compassion and mercy : long-suffering, and of great goodness.

9 He will not alway be chiding : neither keepeth he his anger for ever.

10 He hath not dealt with us after our sins : nor rewarded us according to our wickednesses.

11 For look how high the heaven is in comparison of the earth : so great is his mercy also toward them that fear him.

12 Look how wide also the east is from the west : so far hath he set our sins from us.

13 Yea, like as a father pitieth his own children : even so is the Lord merciful unto them that fear him.

14 For he knoweth whereof we are made : he remembereth that we are but dust.

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v. 7 *shewed his ways.* Rather, MADE KNOWN His WAYS. In a special degree God revealed Himself to Moses.

v. 13 *so is the Lord merciful.* The same word "pitieth" is used in each half of the verse. So THE LORD PITIETH THEM THAT FEAR HIM.

v. 14 *whereof we are made.* Lit. : OUR FRAME. "God deals tenderly with us as with brittle earthenware vessels" (Kay).

15 The days of man are but as grass : for he flourisheth as a flower of the field.

16 For as soon as the wind goeth over it, it is gone : and the place thereof shall know it no more.

17 But the merciful goodness of the Lord endureth for ever and ever upon them that fear him : and his righteousness upon children's children ;

18 Even upon such as keep his covenant : and think upon his commandments to do them.

19 The Lord hath prepared his seat in heaven : and his kingdom ruleth over all.

20 O praise the Lord, ye angels of his, ye that excel in strength : ye that fulfil his commandment, and hearken unto the voice of his words.

21 O praise the Lord, all ye his hosts : ye servants of his that do his pleasure.

22 O speak good of the Lord, all ye works of his, in all places of his dominion : praise thou the Lord, O my soul.

### EVENING PRAYER

#### \* PSALM CIV.

*Benedic, anima mea.*

*Psalm in Honour of God's goodness manifested in Creation.*

This magnificent " Psalm of Creation " is a joyous commemoration of God's goodness as shewn in the works of Creation. In one sense it is like the first

v. 19 *seat*. Rather, THRONE.

v. 21 *servants*. Rather, MINISTERS.

\* Proper Psalm for Whitsunday. The others are : *M.* xlvi., lxviii. ; *E.* cxlv.

chapter of Genesis turned into a poem. The writer follows the order of Creation as it is set forth in that great chapter. The creation of light, the preparation of the earth as the habitation of man and beast, the heavenly bodies—all these are mentioned; and then the Psalmist speaks of God's love in the *preservation* of what he has created—fish, fowl, beast and finally man—all look to Him for food—and the Psalm closes with prayer and ascription of praise.

**PRAISE** the Lord, O my soul : O Lord  
my God, thou art become exceeding  
glorious ; thou art clothed with majesty and  
honour.

2 Thou deckest thyself with light as it were  
with a garment : and spreadest out the heavens  
like a curtain.

3 Who layeth the beams of his chambers in  
the waters : and maketh the clouds his chariot,  
and walketh upon the wings of the wind.

4 He maketh his angels spirits : and his  
ministers a flaming fire.

5 He laid the foundations of the earth : that  
it never should move at any time.

v. 3 *Who layeth the beams of his chambers in the waters.*  
In Gen. i. 7 the "firmament" is said to divide the  
waters of the ocean from the waters that are *above the*  
*firmament*. It is of these upper reservoirs of water of  
which the Psalmist speaks here ; in them God lays  
the foundations of His dwelling-place (*see* Ps. cxlviii.  
4).

v. 4 'This verse means that God uses the winds as  
His messengers, the flames of fire as His ministers.  
Trans. : WHO MAKETH HIS MESSENGERS OF WINDS, HIS  
MINISTERS OF THE FLAMING FIRE.

6 Thou coveredst it with the deep like as with a garment : the waters stand in the hills.

7 At thy rebuke they flee : at the voice of thy thunder they are afraid.

8 They go up as high as the hills, and down to the valleys beneath : even unto the place which thou hast appointed for them.

9 Thou hast set them their bounds which they shall not pass : neither turn again to cover the earth.

10 He sendeth the springs into the rivers : which run among the hills.

11 All beasts of the field drink thereof : and the wild asses quench their thirst.

12 Beside them shall the fowls of the air have their habitation : and sing among the branches.

13 He watereth the hills from above : the earth is filled with the fruit of thy works.

v. 6 This verse describes the primæval condition of the earth. It lay beneath the waters. THE WATERS STOOD ABOVE THE MOUNTAINS (*cf.* 2 Peter iii. 5).

v. 7, 8 *At thy rebuke, etc.* At God's voice the waters separated themselves from the earth. Trans.: AT THY REBUKE THEY FLED; AT THE VOICE OF THY THUNDER THEY HASTED AWAY.

THE MOUNTAINS ROSE, THE VALLEYS SANK UNTO THE PLACE WHICH THOU HADST FOUNDED FOR THEM.

All this describes poetically the separation of the waters from the earth.

v. 13 *from above.* Lit. : FROM HIS CHAMBERS ; *i.e.* His chambers above the firmament ; the clouds.

*is filled. i.e.* IS SATISFIED. By the *fruit of thy works* is meant the rain which God sends down.

14 He bringeth forth grass for the cattle :  
and green herb for the service of men ;

15 That he may bring food out of the earth,  
and wine that maketh glad the heart of man :  
and oil to make him a cheerful countenance, and  
bread to strengthen man's heart.

16 The trees of the Lord also are full of  
sap : even the cedars of Libanus which he hath  
planted ;

17 Wherein the birds make their nests :  
and the fir-trees are a dwelling for the stork.

18 The high hills are a refuge for the wild  
goats : and so are the stony rocks for the  
conies.

19 He appointed the moon for certain seasons :  
and the sun knoweth his going down.

20 Thou makest darkness that it may be  
night : wherein all the beasts of the forest do  
move.

21 The lions roaring after their prey : do  
seek their meat from God.

22 The sun ariseth, and they get them away  
together : and lay them down in their dens.

23 Man goeth forth to his work, and to his  
labour : until the evening.

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v. 15 Three chief products of the earth are mentioned—bread, wine and oil. With regard to the oil, the reference is probably not to any anointing (for it was the head and not the face which was anointed), but to the nutritious qualities of oil when mixed with food.

v. 20 *move*. Rather, CREEP FORTH.

24 O Lord, how manifold are thy works : in wisdom hast thou made them all ; the earth is full of thy riches.

25 So is the great and wide sea also : wherein are things creeping innumerable, both small and great beasts.

26 There go the ships, and there is that Leviathan : whom thou hast made to take his pastime therein.

27 These wait all upon thee : that thou mayest give them meat in due season.

28 When thou givest it them they gather it : and when thou openest thy hand they are filled with good.

29 When thou hidest thy face they are troubled : when thou takest away their breath they die, and are turned again to their dust.

30 When thou lettest thy breath go forth they shall be made : and thou shalt renew the face of the earth.

31 The glorious Majesty of the Lord shall endure for ever : the Lord shall rejoice in his works.

32 The earth shall tremble at the look of him : if he do but touch the hills, they shall smoke.

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v. 25 *So is the great and wide sea.* Rather, YONDER IS THE SEA, GREAT AND WIDE.

v. 26 *Leviathan.* Generally this word stands for the crocodile. Here it means any sea-monster, perhaps the whale (*see note on Ps. lxxiv. 15*).

30. *they shall be made.* Rather, THEY ARE CREATED.

33 I will sing unto the Lord as long as I live : I will praise my God while I have my being.

34 And so shall my words please him : my joy shall be in the Lord.

35 As for sinners, they shall be consumed out of the earth, and the ungodly shall come to an end ; praise thou the Lord, O my soul, praise the Lord.

## THE TWENTY-FIRST DAY

### MORNING PRAYER

### PSALM CV.

#### *Confitemini Domino.*

*A Commemoration of God's dealings with His people.*

O GIVE thanks unto the Lord, and call upon his Name : tell the people what things he hath done.

2 O let your songs be of him, and praise him : and let your talking be of all his wondrous works.

3 Rejoice in his holy Name : let the heart of them rejoice that seek the Lord.

4 Seek the Lord and his strength : seek his face evermore.

5 Remember the marvellous works that he hath done : his wonders, and the judgments of his mouth.

6 O ye seed of Abraham his servant: ye children of Jacob his chosen.

7 He is the Lord our God: his judgments are in all the world.

8 He hath been alway mindful of his covenant and promise: that he made to a thousand generations;

9 Even the covenant that he made with Abraham: and the oath that he sware unto Isaac;

10 And appointed the same unto Jacob for a law: and to Israel for an everlasting testament;

11 Saying, Unto thee will I give the land of Canaan: the lot of your inheritance;

12 When there were yet but a few of them: and they strangers in the land;

13 What time as they went from one nation to another: from one kingdom to another people;

14 He suffered no man to do them wrong: but reprov'd even kings for their sakes;

15 Touch not mine Anointed: and do my prophets no harm.

16 Moreover, he called for a dearth upon the land: and destroyed all the provision of bread.

17 But he had sent a man before them: even Joseph, who was sold to be a bond-servant;



18 Whose feet they hurt in the stocks : the iron entered into his soul ;

19 Until the time came that his cause was known : the word of the Lord tried him.

20 The king sent, and delivered him : the prince of the people let him go free.

21 He made him lord also of his house : and ruler of all his substance ;

22 That he might inform his princes after his will : and teach his senators wisdom.

23 Israel also came unto Egypt : and Jacob was a stranger in the land of Ham.

24 And he increased his people exceedingly : and made them stronger than their enemies ;

25 Whose heart turned so, that they hated his people : and dealt untruly with his servants.

26 Then sent he Moses his servant : and Aaron whom he had chosen.

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v. 18 *the iron entered into his soul.* Lit. : "His soul entered into iron." This has a literal reference to stocks and iron fetters. The circumstance is not mentioned in Genesis, but it is most probable that, at first, Joseph's imprisonment implied this painful and rough usage. Trans. : HE WAS LAID IN CHAINS OF IRON.

v. 19 *his cause.* Trans. : HIS WORD CAME TO PASS : THE SAYING OF JEHOVAH TRIED HIM. His "word" is God's word that Joseph should be exalted over his brethren. This "saying" or "promise" of Jehovah was, during his imprisonment, a test and trial to his faith.

v. 22 *That he might inform, etc.* Rather, TO BIND HIS PRINCES AT HIS WILL : AND TEACH HIS ELDERS WISDOM. "his princes," *i.e.* Pharaoh's.

27 And these shewed his tokens among them : and wonders in the land of Ham.

28 He sent darkness, and it was dark : and they were not obedient unto his word.

29 He turned their waters into blood : and slew their fish.

30 Their land brought forth frogs : yea, even in their king's chambers.

31 He spake the word, and there came all manner of flies : and lice in all their quarters.

32 He gave them hail-stones for rain : and flames of fire in their land.

33 He smote their vines also and fig-trees : and destroyed the trees that were in their coasts.

34 He spake the word, and the grasshoppers came, and caterpillars innumerable : and did eat up all the grass in their land, and devoured the fruit of their ground.

35 He smote all the first-born in their land : even the chief of all their strength.

36 He brought them forth also with silver and gold : there was not one feeble person among their tribes.

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v. 27 *tokens*. Rather, SIGNS.

v. 28 *and they were not obedient*. Rather, AND THEY REBELLED NOT AGAINST HIS WORDS; *i.e.* the Egyptians who after the plague of darkness yielded to God's commands (Ex. x. 24).

v. 34 *grasshopper*. Rather, LOCUST. *caterpillar*. Rather, THE YOUNG LOCUST; "the locust in its 'pupa' stage, before the wings are grown."

v. 35 *the chief of all their strength*. Rather, THE FIRST FRUITS OF ALL THEIR STRENGTH. The reference is to the death of the first-born throughout the land of Egypt.

37 Egypt was glad at their departing : for they were afraid of them.

38 He spread out a cloud to be a covering : and fire to give light in the night-season.

39 At their desire he brought quails : and he filled them with the bread of heaven.

40 He opened the rock of stone, and the waters flowed out : so that rivers ran in the dry places.

41 For why ? he remembered his holy promise : and Abraham his servant.

42 And he brought forth his people with joy : and his chosen with gladness ;

43 And gave them the lands of the heathen : and they took the labours of the people in possession ;

44 That they might keep his statutes : and observe his laws.

### EVENING PRAYER

### PSALM CVI.

### *Confitemini Domino.*

*A Review of God's mercies and of Israel's disobedience.*

This Psalm recapitulates the leading facts in Israel's history. We have a similar recapitulation in Psalms lxxviii. and cv., but in each case the special purpose of the review is different. In Psalm lxxviii. the purpose is instruction ; in Psalm cv. it is the setting forth of God's goodness ; in this Psalm it is to remind readers of Israel's rebellion and ingratitude.

**O** GIVE thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

2 Who can express the noble acts of the Lord : or shew forth all his praise ?

3 Blessed are they that alway keep judgment : and do righteousness.

4 Remember me, O Lord, according to the favour that thou bearest unto thy people : O visit me with thy salvation ;

5 That I may see the felicity of thy chosen : and rejoice in the gladness of thy people, and give thanks with thine inheritance.

6 We have sinned with our fathers : we have done amiss, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodness in remembrance : but were disobedient at the sea, even at the Red sea.

8 Nevertheless, he helped them for his Name's sake : that he might make his power to be known.

9 He rebuked the Red sea also, and it was dried up : so he led them through the deep, as through a wilderness.

10 And he saved them from the adversary's hand : and delivered them from the hand of the enemy.

11 As for those that troubled them, the waters overwhelmed them : there was not one of them left.

12 Then believed they his words : and sang praise unto him.

13 But within a while they forgot his works : and would not abide his counsel.

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v. 13 *would not abide.* i.e. They waited not for His counsel.

14 But lust came upon them in the wilderness : and they tempted God in the desert.

15 And he gave them their desire : and sent leanness withal into their soul.

16 They angered Moses also in the tents : and Aaron the saint of the Lord.

17 So the earth opened, and swallowed up Dathan : and covered the congregation of Abiram.

18 And the fire was kindled in their company : the flame burnt up the ungodly.

19 They made a calf in Horeb : and worshipped the molten image.

20 Thus they turned their glory : into the similitude of a calf that eateth hay.

21 And they forgot God their Saviour : who had done so great things in Egypt ;

22 Wondrous works in the land of Ham : and fearful things by the Red sea.

23 So he said, he would have destroyed them, had not Moses his chosen stood before him in the gap : to turn away his wrathful indignation, lest he should destroy them.

24 Yea, they thought scorn of that pleasant land : and gave no credence unto his word ;

25 But murmured in their tents : and hearkened not unto the voice of the Lord.

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v. 16 *angered*. Rather, ENVIED.

v. 20 *hay*. Rather, GRASS

26 Then lift he up his hand against them :  
to overthrow them in the wilderness ;

27 To cast out their seed among the nations :  
and to scatter them in the lands.

28 They joined themselves unto Baal-peor :  
and ate the offerings of the dead.

29 Thus they provoked him to anger with  
their own inventions : and the plague was great  
among them.

30 Then stood up Phinees and prayed : and  
so the plague ceased.

31 And that was counted unto him for right-  
eousness : among all posterities for evermore.

32 They angered him also at the waters of  
strife : so that he punished Moses for their  
sakes ;

33 Because they provoked his spirit : so that  
he spake unadvisedly with his lips.

34 Neither destroyed they the heathen : as  
the Lord commanded them ;

35 But were mingled among the heathen :  
and learned their works.

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v. 26 *lift he up his hand.* i.e. HE SWARE. The expression is derived from the gesture accompanying an oath (cp. Num. xiv. 30).

v. 28 *They joined themselves.* i.e. They took part in the sacrificial meals held in honour of Baal-peor.

*offerings of the dead.* i.e. Offerings made to "dead" idols, as opposed to the "living god."

v. 30 *prayed.* Rather, INTERPOSED. He killed the sinful Israelite and so "interposed" or perhaps "executed judgment."

v. 32 *strife.* Rather, MERIBAH.

36 Insomuch that they worshipped their idols, which turned to their own decay; yea, they offered their sons and their daughters unto devils;

37 And shed innocent blood, even the blood of their sons and of their daughters: whom they offered unto the idols of Canaan; and the land was defiled with blood.

38 Thus were they stained with their own works: and went a whoring with their own inventions.

39 Therefore was the wrath of the Lord kindled against his people: insomuch that he abhorred his own inheritance.

40 And he gave them over into the hand of the heathen: and they that hated them were lords over them.

41 Their enemies oppressed them: and had them in subjection.

42 Many a time did he deliver them: but they rebelled against him with their own inventions, and were brought down in their wickedness.

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v. 36 *turned to their own decay.* Rather, BECAME A SNARE UNTO THEM.

v. 38 *went a whoring.* God's relation to His people was represented by the relation of a husband to his wife: idolatry therefore is spoken of as conjugal unfaithfulness.

*inventions. i.e. DOINGS.*

v. 42 *with their own inventions.* Rather, IN THEIR COUNSEL.

43 Nevertheless, when he saw their adversity : he heard their complaint.

44 He thought upon his covenant, and pitied them, according unto the multitude of his mercies : yea, he made all those that led them away captive to pity them.

45 Deliver us, O Lord our God, and gather us from among the heathen : that we may give thanks unto thy holy Name, and make our boast of thy praise.

46 Blessed be the Lord God of Israel from everlasting, and world without end : and let all the people say, Amen.

## THE TWENTY-SECOND DAY.

### MORNING PRAYER.

### PSALM CVII.

#### *Confitemini Domino.*

*The Recollection of God's mercies ; a call for thankfulness.*

**O** GIVE thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

2 Let them give thanks whom the Lord hath redeemed : and delivered from the hand of the enemy ;

3 And gathered them out of the lands, from the east, and from the west : from the north and from the south.

4 They went astray in the wilderness out of the way : and found no city to dwell in ;



5 Hungry and thirsty : their soul fainted in them.

6 So they cried unto the Lord in their trouble : and he delivered them from their distress.

7 He led them forth by the right way : that they might go to the city where they dwelt.

8 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

9 For he satisfieth the empty soul : and filleth the hungry soul with goodness.

10 Such as sit in darkness, and in the shadow of death : being fast bound in misery and iron ;

11 Because they rebelled against the words of the Lord : and lightly regarded the counsel of the most Highest :

12 He also brought down their heart through heaviness : they fell down, and there was none to help them.

13 So when they cried unto the Lord in their trouble : he delivered them out of their distress.

14 For he brought them out of darkness, and out of the shadow of death : and brake their bonds in sunder.

15 O that men would therefore praise the

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v. 7 *the city where they dwelt.* The meaning is that God led them out of the desert to a habitable place.  
Lit. : A CITY OF HABITATION.

v. 9 *empty soul.* Rather, LONGING SOUL.

Lord for his goodness : and declare the wonders that he doeth for the children of men !

16 For he hath broken the gates of brass : and smitten the bars of iron in sunder.

17 Foolish men are plagued for their offence : and because of their wickedness.

18 Their soul abhorred all manner of meat : and they were even hard at death's door.

19 So when they cried unto the Lord in their trouble : he delivered them out of their distress.

20 He sent his word, and healed them : and they were saved from their destruction.

21 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

22 That they would offer unto him the sacrifice of thanksgiving : and tell out his works with gladness !

23 They that go down to the sea in ships : and occupy their business in great waters ;

24 These men see the works of the Lord : and his wonders in the deep.

25 For at his word the stormy wind ariseth : which lifteth up the waves thereof.

26 They are carried up to the heaven, and down again to the deep : their soul melteth away because of the trouble.

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v. 23 *occupy their business.* An old English expression for "do business."

27 They reel to and fro, and stagger like a drunken man : and are at their wit's end.

28 So when they cry unto the Lord in their trouble : he delivereth them out of their distress.

29 For he maketh the storm to cease : so that the waves thereof are still.

30 Then are they glad, because they are at rest : and so he bringeth them unto the haven where they would be.

31 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

32 That they would exalt him also in the congregation of the people : and praise him in the seat of the elders !

33 Who turneth the floods into a wilderness : and drieth up the water-springs.

34 A fruitful land maketh he barren : for the wickedness of them that dwell therein.

35 Again, he maketh the wilderness a standing water : and water-springs of a dry ground.

36 And there he setteth the hungry : that they may build them a city to dwell in ;

37 That they may sow their land, and plant vineyards : to yield them fruits of increase.

38 He blesseth them, so that they multiply exceedingly : and suffereth not their cattle to decrease.

39 And again, when they are minished, and

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v. 27 *are at their wit's end.* The literal Hebrew is very expressive : ALL THEIR WISDOM IS SWALLOWED UP

brought low : through oppression, through any plague, or trouble ;

40 Though he suffer them to be evil intreated through tyrants : and let them wander out of the way in the wilderness ;

41 Yet helpeth he the poor out of misery : and maketh him households like a flock of sheep.

42 The righteous will consider this, and rejoice : and the mouth of all wickedness shall be stopped.

43 Whoso is wise will ponder these things : and they shall understand the loving-kindness of the Lord.

#### EVENING PRAYER

#### \* PSALM CVIII.

*Paratum cor meum.*

*Thanksgiving and Hope.*

This Psalm is composed of two earlier Psalms ; the first five verses being taken from Ps. lvii. and the remainder from the latter part of Ps. lx. Both these Psalms were composed apparently in times of anxiety and depression though they both end with words of hope. The compiler of Ps. cviii. has taken the

v. 40 *Though he suffer.* This verse should read : He poureth contempt upon princes, and causeth them to go astray in the pathless waste. The verse appears to be a quotation from Job xii. 21 and 24.

v. 41 *households.* Rather, FAMILIES ; *i.e.* causeth them to increase plentifully. Another quotation, from Job xxi. 11.

\* Proper Psalm for Ascension Day. The others are : *M.* viii., xv., xxi. ; *E.* xxiv., xlvii.

joyful parts of both Psalms and put them together with some very slight alterations and so produced a Psalm of thankfulness and hope.

**O** GOD, my heart is ready, my heart is ready :  
I will sing and give praise with the best member that I have.

2 Awake, thou lute, and harp : I myself will awake right early.

3 I will give thanks unto thee, O Lord, among the people : I will sing praises unto thee among the nations.

4 For thy mercy is greater than the heavens : and thy truth reacheth unto the clouds.

5 Set up thyself, O God, above the heavens : and thy glory above all the earth.

6 That thy beloved may be delivered : let thy right hand save them, and hear thou me.

7 God hath spoken in his holiness : I will rejoice therefore, and divide Sichem, and mete out the valley of Succoth.

v. *'I ready.* Rather, **FIXED.**

*with the best member that I have.* Lit. : WITH MY GLORY ; *i.e.* with my soul, the highest faculty that I have. In Ps. lvii. 8, it is "awake up my glory."

v. 2 *will awake right early.* Lit. : WILL AWAKE THE DAWN.

v. 7 *God hath spoken in his holiness.* *i.e.* "God hath promised by His holiness." He had promised to give the Israelites possession of the land. The places named in this and the following verse are meant to indicate the whole of the land granted to them both on the east and west of Jordan.

8 Gilead is mine, and Manasses is mine :  
Ephraim also is the strength of my head.

9 Judah is my law-giver, Moab is my wash-  
pot : over Edom will I cast out my shoe ;  
upon Philistia will I triumph.

10 Who will lead me into the strong city :  
and who will bring me into Edom ?

11 Hast not thou forsaken us, O God :  
and wilt not thou, O God, go forth with our  
hosts ?

12 O help us against the enemy : for vain is  
the help of man.

13 Through God we shall do great acts :  
and it is he that shall tread down our enemies.

### \* PSALM CIX.

#### *Deus laudem.*

#### *Denunciation of a Cruel Adversary.*

This is by far the most terrible of the so-called imprecatory Psalms: the central portion of it is taken up with denunciations pronounced against some adversary. We cannot of course justify this language from a Christian standpoint; but on the other hand we must remember that at least one verse

v. 9 The surrounding nations are contemptuously defied. Moab is the vessel in which I will wash my feet; Edom is the slave to whom I cast my shoe; over Philistia I will shout in triumph.

v. 11 *Hast not thou forsaken us*, etc. Rather, WILL NOT THOU WHO HADST FORSAKEN US, etc.; i.e. the Psalmist still trusts in God who had formerly cast him off.

\* See Introduction. *The imprecatory Psalms.*

(7) was, in some sense, a prophecy of Judas, "a prediction," as St Chrysostom says, "in the form of a curse" (*see Acts i. 20*).

**H**OLD not thy tongue, O God of my praise :  
for the mouth of the ungodly, yea, the  
mouth of the deceitful is opened upon me.

2 And they have spoken against me with  
false tongues : they compassed me about also  
with words of hatred, and fought against me  
without a cause.

3 For the love that I had unto them, lo,  
they take now my contrary part : but I give  
myself unto prayer.

4 Thus have they rewarded me evil for good :  
and hatred for my good will.

5 Set thou an ungodly man to be ruler over  
him : and let Satan stand at his right hand.

6 When sentence is given upon him, let him

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v. 3 *I give myself unto prayer.* Lit. : I AM PRAYER.  
His one employment, his refuge is prayer. It is like  
Ps. cxx. 6. "I labour for peace," which is literally,  
"I am peace."

v. 5 *Set thou an ungodly man,* etc. The imprecation is  
that an ungodly man should be set over him as *judge*,  
that an adversary (or Satan) should stand at his right  
hand (as accuser), that accordingly (v. 6) he may be  
condemned in judgment, and that his prayer for  
mercy may be counted a fresh offence.

"Satan" is here used without the article and may  
therefore be used only for "an accuser." In Job  
(i. 6-8; ii. 1, 2) and Zech. (iii. 1) it is used with the  
article and certainly means Satan, *the Accuser, the*  
*Slanderer*. Some would take it here also in this  
definite sense.

be condemned : and let his prayer be turned into sin.

7 Let his days be few : and let another take his office.

8 Let his children be fatherless : and his wife a widow.

9 Let his children be vagabonds, and beg their bread : let them seek it also out of desolate places.

10 Let the extortioner consume all that he hath : and let the stranger spoil his labour.

11 Let there be no man to pity him : nor to have compassion upon his fatherless children.

12 Let his posterity be destroyed : and in the next generation let his name be clean put out.

13 Let the wickedness of his fathers be had in remembrance in the sight of the Lord : and let not the sin of his mother be done away.

14 Let them alway be before the Lord : that he may root out the memorial of them from off the earth ;

15 And that, because his mind was not to do good : but persecuted the poor helpless man, that he might slay him that was vexed at the heart.

16 His delight was in cursing, and it shall happen unto him : he loved not blessing, therefore shall it be far from him.

17 He clothed himself with cursing, like as



with a raiment : and it shall come into his bowels like water, and like oil into his bones.

18 Let it be unto him as the cloke that he hath upon him : and as the girdle that he is always girded withal.

19 Let it thus happen from the Lord unto mine enemies : and to those that speak evil against my soul.

20 But deal thou with me, O Lord God, according unto Thy Name : for sweet is thy mercy.

21 O deliver me, for I am helpless and poor : and my heart is wounded within me.

22 I go hence like the shadow that departeth : and am driven away as the grasshopper.

23 My knees are weak through fasting : my flesh is dried up for want of fatness.

24 I became also a reproach unto them : they that looked upon me shook their heads.

25 Help me, O Lord my God : O save me according to thy mercy ;

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v. 22 *like the shadow that departeth.* Rather, LIKE THE SHADOW WHEN IT DECLINETH. Life is like a shadow which is gradually lengthened out until it disappears in darkness. The same expression occurs in Ps. cii. 11.

*Am driven away, etc.* Rather, TOSSED AWAY LIKE A LOCUST ; as locusts are swept away by a strong wind.

v. 24 *I became.* Rather, I AM BECOME. The Psalmist pleads helplessness and anguish (v. 21), transitoriness (v. 22), weakness and suffering (v. 23), desertion and contempt of men (v. 24).

26 And they shall know, how that this is thy hand : and that thou, Lord, hast done it.

27 Though they curse, yet bless thou : and let them be confounded that rise up against me ; but let thy servant rejoice.

28 Let mine adversaries be clothed with shame : and let them cover themselves with their own confusion, as with a cloke.

29 As for me, I will give great thanks unto the Lord with my mouth : and praise him among the multitude ;

30 For he shall stand at the right hand of the poor : to save his soul from unrighteous judges.

## THE TWENTY-THIRD DAY

### MORNING PRAYER

#### \* PSALM CX.

#### *Dixit Dominus.*

#### *The Messiah—a King and Priest.*

From the allusions to this Psalm in the New Testament we may be quite sure that it speaks of the Messiah. The language of our Lord, when quoting verse 1, indicates that the title ascribing the Psalm to David is right (*see* St Matt. xxii. 41-45 ; St

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v. 30 *he shall stand at the right hand.* Notice the contrast to v. 5. God is thought of as standing at the right hand of the accused Psalmist as his advocate. Instead of Satan standing in this place (v. 5) the writer thinks of God as his advocate. How wonderfully this anticipates the great Christian truth of our Lord's Mediation !

\* Proper Psalm for Christmas Day. The others are: *M.* xix., xlv., lxxxv. ; *E.* lxxxix., cxxxii.

Mark xii. 35-37; St Luke xx. 42). His words imply that He, the Messiah, though He was "David's Son" was also, as David's "lord," more than man. In the Epistle to the Hebrews it is argued that He to whom it was said, *Sit thou on my right hand*, must be greater than the angels (Heb. i. 13). St Peter quotes the same verse in proof of our Lord's Ascension (Acts ii. 34, 35), and St Paul in proof of His Mediatorial Kingdom lasting till all His enemies shall have been subdued (1 Cor. xv. 25). The fourth verse also is quoted in the Epistle to the Hebrews as referring to our Lord, *Thou art a priest for ever after the order of Melchisedech* (Heb. v. 6; vii. 17, 21). The Psalm thus foreshadows the Royal and Priestly offices of the Messiah; it is appointed for use on Christmas Day and as such may be taken as a prophecy of Christ's victory over His enemies: He goes forth, as Priest and King, conquering and to conquer in a holy warfare waged against sin and evil—not alone but attended by countless multitudes who own allegiance to Him Who has made them *kings and priests unto God* (Rev. i. 6).

THE Lord said unto my Lord: Sit thou on my right hand, until I make thine enemies thy footstool.

2 The Lord shall send the rod of thy power out of Sion: be thou ruler, even in the midst among thine enemies.

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v. 2 *The Lord shall send the rod of thy power out of Sion.* It is the Messianic king who sits at God's right hand who is addressed in this verse. Jehovah shall send the rod or sceptre of the king's dominion forth from Sion. The preaching of the Gospel began from Jerusalem.

*in the midst among thine enemies.* "To the very end the Church will be among enemies for she is a militant Church so far as she is on earth."

3 In the day of thy power shall the people offer thee free-will offerings with an holy worship: the dew of thy birth is of the womb of the morning.

4 The Lord sware, and will not repent: Thou art a Priest for ever after the order of Melchisedech.

5 The Lord upon thy right hand: shall wound even kings in the day of his wrath.

v. 3 *In the day of thy power*, etc. The meaning of the verse is that on the day the king goes forth to battle, his people offer themselves willingly to fight on his behalf. His young men clad in holy apparel (as consecrated soldiers) come forth in number and freshness like the dew which is born of the morning. Trans.: THY PEOPLE OFFER THEMSELVES WILLINGLY IN THE DAY THAT THOU WARREST. IN HOLY ATTIRE THY YOUNG MEN ARE TO THEE (LIKE) THE DEW FROM THE WOMB OF THE MORNING. The Hebrew is very condensed, but the general drift of the passage is clear. Every soldier is also consecrated, and therefore clad in holy attire about to wage a holy war. The point of the comparison drawn between the youthful warriors and the morning dew, lies perhaps in the brightness and freshness of the latter, perhaps also in its abundance (comp. 2 Sam. xvii. 11, 12).

v. 4 *The Lord sware*, etc. This verse contains the "great central revelation of the Psalm." The Messiah is Priest as well as King. The same truth is revealed later on to Zechariah (vi. 12, 13). Its significance is drawn out by the author of the Epistle to the Hebrews (see Heb. vii.)

v. 5 *The Lord upon thy right hand*. This and the next verse dwell upon the successes won by the king against his enemies. Trans.: THE LORD . . . SHATTERETH KINGS IN THE DAY OF HIS ANGER.

6 He shall judge among the heathen; he shall fill the places with the dead bodies: and smite in sunder the heads over divers countries.

7 He shall drink of the brook in the way: therefore shall he lift up his head.

### \* PSALM CXI.

*Confitebor tibi.*

*Praise of God's doings.*

I WILL give thanks unto the Lord with my whole heart: secretly among the faithful, and in the congregation.

2 The works of the Lord are great: sought out of all them that have pleasure therein.

3 His work is worthy to be praised, and had in honour: and his righteousness endureth for ever.

4 The merciful and gracious Lord hath so done his marvellous works: that they ought to be had in remembrance.

v. 6 *smite in sunder*, etc. Rather, HE SHATTERETH THE HEADS IN PIECES OVER A WIDE COUNTRY. The expressions are rather strange but the sense seems clearly to be that the corpses of the defeated enemy cover the plain far and wide.

v. 7 *He shall drink of the brook in the way*. The king wearied by the stress of battle refreshes himself from the wayside torrent. Mystically the Christian in his warfare drinks of the streams of grace which flow in the sacramental channels.

v. 2 *sought out*. i.e. Studied by all them that have pleasure in them.

\* Proper Psalm for Easter Day. The others are: *M.* ii., lvii.; *E.* cxiii., cxiv., cxviii.

5 He hath given meat unto them that fear him : he shall ever be mindful of his covenant.

6 He hath shewed his people the power of his works : that he may give them the heritage of the heathen.

7 The works of his hands are verity and judgment : all his commandments are true.

8 They stand fast for ever and ever : and are done in truth and equity.

9 He sent redemption unto his people : he hath commanded his covenant for ever ; holy and reverend is his Name.

10 The fear of the Lord is the beginning of wisdom : a good understanding have all they that do thereafter ; the praise of it endureth for ever.

## PSALM CXII.

*Beatus vir.*

*The God-fearing Man.*

**B**LESSED is the man that feareth the Lord :  
he hath great delight in his commandments.

2 His seed shall be mighty upon earth : the generation of the faithful shall be blessed.

3 Riches and plenteousness shall be in his house : and his righteousness endureth for ever.

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v. 5 *meat.* i.e. Food. Possibly there is an allusion to the manna. The Fathers understood this verse of the Holy Eucharist—the great “Memorial” of God’s greatest “Work.” This explains the selection of this Psalm for recitation on Easter Day.

v. 10 *the praise of it.* Rather, HIS (JEHOVAH’S) PRAISE.

4 Unto the godly there ariseth up light in the darkness : he is merciful, loving, and righteous.

5 A good man is merciful, and lendeth : and will guide his words with discretion.

6 For he shall never be moved : and the righteous shall be had in everlasting remembrance.

7 He will not be afraid of any evil tidings : for his heart standeth fast, and believeth in the Lord.

8 His heart is established, and will not shrink : until he see his desire upon his enemies.

9 He hath dispersed abroad, and given to the poor : and his righteousness remaineth for ever ; his horn shall be exalted with honour.

10 The ungodly shall see it, and it shall grieve him : he shall gnash with his teeth, and consume away ; the desire of the ungodly shall perish.

### \* PSALM CXIII.

#### *Laudate, pueri.*

*Praise of God's Greatness and Condescension.*

Psalms cxiii.-cxviii. were called the "Hallel" (Praise) by the Jews and were sung at the Passover ; Psalms cxiii. and cxiv. being sung at the earlier part of the meal, and the rest after the fourth cup of wine. These last Psalms (cxv.-cxviii.) were probably the "hymn" sung by our Lord and His Apostles before they went out into the garden of Gethsemane (*see* St Matt. xxvi. 30). The use of this Psalm at the

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v. 4 *there ariseth up.* It is the word used regularly of the rising sun. As the rising sun illuminates the dark world, so the Light of God's presence disperses the clouds of trouble that gather round man's life.

\* Proper Psalm for Easter Day. The others are : *M.* ii., lvii., cxi. ; *E.* cxiv., cxviii.

Passover probably explains its position in the Prayer Book as a Proper Psalm for Easter Day.

**P**RAISE the Lord, ye servants: O praise the Name of the Lord.

2 Blessed be the name of the Lord: from this time forth for evermore.

3 The Lord's Name is praised: from the rising up of the sun unto the going down of the same.

4 The Lord is high above all heathen: and his glory above the heavens.

5 Who is like unto the Lord our God, that hath his dwelling so high: and yet humbleth himself to behold the things that are in heaven and earth?

6 He taketh up the simple out of the dust: and lifteth the poor out of the mire;

7 That he may set him with the princes: even with the princes of his people.

8 He maketh the barren woman to keep house: and to be a joyful mother of children.

#### EVENING PRAYER

#### \* PSALM CXIV.

#### *In exitu Israel.*

*The Sympathy of Nature with the Exodus from Egypt.*

**W**HEN Israel came out of Egypt: and the house of Jacob from among the strange people,

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v. 1 *strange people*. This is literally "people of a strange or unintelligible language."

\* Proper Psalm for Easter Day. The others are: *M.* ii., lvii., cxi.; *E.* cxiii. cxvii.



2 Judah was his sanctuary : and Israel his dominion.

3 The sea saw that, and fled : Jordan was driven back.

4 The mountains skipped like rams : and the little hills like young sheep.

5 What aileth thee, O thou sea, that thou fleddest : and thou Jordan, that thou wast driven back ?

6 Ye mountains, that ye skipped like rams : and ye little hills, like young sheep ?

7 Tremble, thou earth, at the presence of the Lord : at the presence of the God of Jacob ;

8 Who turned the hard rock into a standing water : and the flint-stone into a springing well.

## PSALM CXV.

*Non nobis, Domine.*

*The true God contrasted with Idols.*

This is a liturgical Psalm in which idol-worship is scorned, and the people are exhorted to trust in Jehovah. It seems to celebrate the return from the captivity in Babylon, and the opening words, *Not unto us*, etc., are a disclaimer on the part of the Jews

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v. 8 *the hard rock*. The reference is, of course, to the rock of Horeb (Ex. xvi. 6).

The Redemption from Egypt was a type of the Christian Redemption from sin and death ; *Christ our Passover is sacrificed for us*. The Christian Easter is the true counterpart and fulfilment of the Jewish Passover. Hence the selection of this Psalm for use on Easter Day.

of its being any worthiness in themselves which had brought about so great a deliverance. It may be that verses 1 to 8 would be sung by the congregation, verses 9 to 11 by the choir, the priest would take up the blessing in verses 12 to 15, while the congregation conclude the Psalm.

**N**OT unto us, O Lord, not unto us, but unto thy Name give the praise : for thy loving mercy, and for thy truth's sake.

2 Wherefore shall the heathen say : Where is now their God ?

3 As for our God, he is in heaven : he hath done whatsoever pleased him.

4 Their idols are silver and gold : even the work of men's hands.

5 They have mouths, and speak not : eyes have they, and see not.

6 They have ears, and hear not : noses have they, and smell not.

7 They have hands, and handle not ; feet have they, and walk not : neither speak they through their throat.

8 They that make them are like unto them : and so are all such as put their trust in them.

9 But thou, house of Israel, trust thou in the Lord : he is their succour and defence.

10 Ye house of Aaron, put your trust in the Lord : he is their helper and defender.

11 Ye that fear the Lord, put your trust in the Lord : he is their helper and defender.

12 The Lord hath been mindful of us, and he shall bless us : even he shall bless the house of Israel, he shall bless the house of Aaron.

13 He shall bless them that fear the Lord : both small and great.

14 The Lord shall increase you more and more : you and your children.

15 Ye are the blessed of the Lord : who made heaven and earth.

16 All the whole heavens are the Lord's : the earth hath he given to the children of men.

17 The dead praise not thee, O Lord : neither all they that go down into silence.

18 But we will praise the Lord : from this time forth for evermore. Praise the Lord.

## THE TWENTY-FOURTH DAY

### MORNING PRAYER

### PSALM CXVI.

*Dilexi, quoniam.*

*Thanksgiving on Recovery from Sickness.*

I AM well pleased : that the Lord hath heard the voice of my prayer ;

2 That he hath inclined his ear unto me : therefore will I call upon him as long as I live.

3 The snares of death compassed me round about : and the pains of hell gat hold upon me.

4 I shall find trouble and heaviness, and I will call upon the Name of the Lord : O Lord, I beseech thee, deliver my soul.

5 Gracious is the Lord, and righteous : yea, our God is merciful.

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v. 3 *hell.* i.e. Sheol, the Underworld.

v. 4 The tenses here should be in the past : I FOUND TROUBLE . . . I CALLED.

6 The Lord preserveth the simple: I was in misery, and he helped me.

7 Turn again then unto thy rest, O my soul: for the Lord hath rewarded thee.

8 And why? thou hast delivered my soul from death: mine eyes from tears, and my feet from falling.

9 I will walk before the Lord: in the land of the living.

10 I believed, and therefore will I speak; but I was sore troubled: I said in my haste, All men are liars.

11 What reward shall I give unto the Lord: for all the benefits that he hath done unto me?

12 I will receive the cup of salvation: and call upon the Name of the Lord.

13 I will pay my vows now in the presence of all his people: right dear in the sight of the Lord is the death of his saints.

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v. 10 *I said in my haste.* The meaning is that in his ALARM (in his trouble) he realised that *all men are liars*, i.e. that he must not lean on *men* for help, for they are deceptive; there is only One Helper Who can never fail us—that is, God.

v. 12 *I will receive the cup of salvation.* The primary reference may be to the “cup of wine at the Passover which was raised aloft and drunk in thankful remembrance of the redemption from Egypt.” Hence to “take” (or lift up) the cup of salvation became a figurative expression for giving thanks to God. For Christians its obvious, as well as its highest application, is to the Cup of Blessing in the Holy Eucharist.

v. 13 *right dear.* Rather, PRECIOUS. The Psalmist is giving thanks to God for his recovery from sickness,

14 Behold, O Lord, how that I am thy servant : I am thy servant, and the son of thine handmaid ; thou hast broken my bonds in sunder.

15 I will offer to thee the sacrifice of thanksgiving : and will call upon the Name of the Lord.

16 I will pay my vows unto the Lord, in the sight of all his people : in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise the Lord.

## PSALM CXVII.

### *Laudate Dominum.*

*A Summons to all Nations to praise Jehovah.*

This Psalm shows how clearly it was recognised in the Old Testament that the God of the Jews was the God of the whole world, and further that His purpose is one of mercy and beneficence towards all mankind. St Paul quotes the first verse, *Praise the Lord all ye nations*, to show that the Gentiles were to share in the salvation offered to the Jews (*see Rom. xv. 11*).

**O** PRAISE the Lord, all ye heathen : praise him, all ye nations.

2 For his merciful kindness is ever more and more towards us : and the truth of the Lord endureth for ever. Praise the Lord.

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and the literal meaning of this verse is that God so loves His "saints" that He will not readily allow them to be snatched away by death. The Christian has a fuller revelation in regard to the death of the righteous, hence we naturally attach to the verse a somewhat different meaning.

v. 15 *the sacrifice of thanksgiving*. The sacrifices of thanksgiving or praise were one of the chief kinds of Peace-offerings (*see Lev. vii. 12-15*).

## \* PSALM CXVIII.

*Confitemini Domino.**The Dedication of the Second Temple.*

This great Psalm is descriptive of a solemn procession entering the temple. *Open me the gates of righteousness : that I may go into them, and give thanks unto the Lord.* It was sung at the Feast of Tabernacles, the seventh day of that Feast being known as "the Great Hosanna" and the palm-branches borne on that day were called "Hosannas" (*see* v. 25). This Psalm is, however, in a special sense Messianic. The crowds greeted our Lord with verses 25 and 26 at His triumphal entry into Jerusalem, and our Lord applies verse 22 to Himself (St Matt. xxi. 42-46). The same application of the *stone which the builders rejected* is made by St Peter (Acts iv. 11, and 1 St Peter ii. 7). It is assigned in the Prayer Book as a special Psalm for Easter Day, doubtless because it speaks to the faithful Christian of the triumph of Jesus Christ over the powers of sin and death ; it is of Easter Day more than of any other day that the words may be said. *This is the day which the Lord hath made ; we will rejoice and be glad in it.*

**O** GIVE thanks unto the Lord, for he is gracious : because his mercy endureth for ever.

2 Let Israel now confess, that he is gracious : and that his mercy endureth for ever.

3 Let the house of Aaron now confess : that his mercy endureth for ever.

4 Yea, let them now that fear the Lord confess : that his mercy endureth for ever.

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\* Proper Psalm for Easter Day. The others are : M. ii., lvii., cxi. ; E, cxiii., cxiv.

5 I called upon the Lord in trouble : and the Lord heard me at large.

6 The Lord is on my side : I will not fear what man doeth unto me.

7 The Lord taketh my part with them that help me : therefore shall I see my desire upon mine enemies.

8 It is better to trust in the Lord : than to put any confidence in man.

9 It is better to trust in the Lord : than to put any confidence in princes.

10 All nations compassed me round about : but in the Name of the Lord will I destroy them.

11 They kept me in on every side, they kept me in, I say, on every side : but in the Name of the Lord will I destroy them.

12 They came about me like bees, and are extinct even as the fire among the thorns : for in the Name of the Lord I will destroy them.

13 Thou hast thrust sore at me, that I might fall : but the Lord was my help.

14 The Lord is my strength, and my song : and is become my salvation.

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v. 5 *the Lord heard me at large.* The meaning is "The Lord heard me when I was in *straits*, and He hath brought me out into a *wide place*."

v. 12 *are extinct even as the fire among the thorns.* "Fire of (or among) thorns" is a proverbial expression for a sudden blaze and as sudden an extinction. The fire blazes up for a moment and then suddenly dies away.

15 The voice of joy and health is in the dwellings of the righteous: the right hand of the Lord bringeth mighty things to pass.

16 The right hand of the Lord hath the pre-eminence: the right hand of the Lord bringeth mighty things to pass.

17 I shall not die, but live: and declare the works of the Lord.

18 The Lord hath chastened and corrected me: but he hath not given me over unto death.

19 Open me the gates of righteousness: that I may go into them, and give thanks unto the Lord.

20 This is the gate of the Lord: the righteous shall enter into it.

21 I will thank thee, for thou hast heard me: and art become my salvation.

22 The same stone which the builders refused: is become the head-stone in the corner.

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v. 22 *The same stone which the builders refused.* This may refer to some special incident at the rebuilding of the temple—a stone which was at first set aside was at length found to be admirably suited for a corner-stone. A more certain reference is to the people of Judah who had been cast away among the nations, but were now being raised again to a position of eminence as God's chosen people; of this reinstatement the restored Temple was an outward and visible sign. But this great passage finds its highest and completest fulfilment in our Lord Jesus Christ; He Himself, though "rejected by His own people was



23 This is the Lord's doing: and it is marvellous in our eyes.

24 This is the day which the Lord hath made: we will rejoice and be glad in it.

25 Help me now, O Lord: O Lord, send us now prosperity.

26 Blessed be he that cometh in the Name of the Lord: we have wished you good luck, ye that are of the house of the Lord.

27 God is the Lord who hath shewed us light: bind the sacrifice with cords, yea, even unto the horns of the altar.

28 Thou art my God, and I will thank thee: thou art my God, and I will praise thee.

29 O give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

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chosen of God and precious, the corner-stone of the Temple of the Redeemed, whether Jews or Gentiles." Our Lord endorses this application of the passage (St Matt. xxi. 42) and St Peter does the same (Acts iv. 11 and 1 St Peter ii. 7). Compare Isa. xxviii. 16. *Behold! I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste.*

v. 25 *Help me now.* Or "save now." In the Hebrew it is "Hoshiah-na," i.e. Hosanna. A prayer and salutation taken up by the people at our Lord's triumphal entry (St Matt. xxi. 9).

v. 27 *bind the sacrifice with cords, yea, even unto the horns of the altar.* i.e. Bind the victim (and lead it) up to the horns of the altar. There is no authority for thinking that the victim was actually bound to the horns of the altar: these horns were the part of the altar on which the blood was smeared or sprinkled (see Lev. iv. 25).

## EVENING PRAYER

## PSALM CXIX.

*Beati immaculati.**The Law of God.*

This is the longest and most elaborate of the Alphabetical or Acrostic Psalms. It is arranged in twenty-two stanzas, of eight verses each, according to the letters in the Hebrew alphabet. Each verse in each stanza begins with the same letter of the alphabet.

It is a meditation on God's law which is referred to in every verse, except the 122nd and 132nd, under one or other of ten names, *word, saying, testimonies, way, judgment, precept, commandment, law, statutes, faithfulness*. It was probably written after the exile when the Jews were under foreign domination—this is to be inferred from verses 23 and 46, and may possibly be from the pen of Ezra himself. The "Law" may be taken to refer generally to God's will as revealed in the Old Testament, so far as it has been written.

Mystically the Psalm is the language of the Church in her conflict with the world. This is perhaps the most helpful way in which to regard it. The Church meditates on God's word; in face of her many foes she clings close to His Law, while the Psalm ends with the acknowledgment which comes home to each member of the Church as he repeats the final verse—*I have gone astray like a sheep that is lost; O seek thy servant for I do not forget thy commandments.*

**BLESSED** are those that are undefiled in the way: and walk in the law of the Lord.

2 Blessed are they that keep his testimonies: and seek him with their whole heart.

3 For they who do no wickedness : walk in his ways.

4 Thou hast charged : that we shall diligently keep thy commandments.

5 O that my ways were made so direct : that I might keep thy statutes !

6 So shall I not be confounded : while I have respect unto all thy commandments.

7 I will thank thee with an unfeigned heart : when I shall have learned the judgments of thy righteousness.

8 I will keep thy ceremonies : O forsake me not utterly.

*In quo corriget ?*

WHEREWITHAL shall a young man cleanse his way : even by ruling himself after thy word.

10 With my whole heart have I sought thee : O let me not go wrong out of thy commandments.

11 Thy words have I hid within my heart : that I should not sin against thee.

12 Blessed art thou, O Lord : O teach me thy statutes.

13 With my lips have I been telling : of all the judgments of thy mouth.

14 I have had as great delight in the way of thy testimonies : as in all manner of riches.

15 I will talk of thy commandments : and have respect unto thy ways.

16 My delight shall be in thy statutes : and I will not forget thy word.

*Retribue servo tuo.*

O DO well unto thy servant: that I may live, and keep thy word.

18 Open thou mine eyes: that I may see the wondrous things of thy law.

19 I am a stranger upon earth: O hide not thy commandments from me.

20 My soul breaketh out for the very fervent desire: that it hath alway unto thy judgments.

21 Thou hast rebuked the proud: and cursed are they that do err from thy commandments.

22 O turn from me shame and rebuke: for I have kept thy testimonies.

23 Princes also did sit and speak against me: but thy servant is occupied in thy statutes.

24 For thy testimonies are my delight: and my counsellors.

*Adhæsit pavimento.*

MY soul cleaveth to the dust: O quicken thou me, according to thy word.

26 I have acknowledged my ways, and thou heardest me: O teach me thy statutes.

27 Make me to understand the way of thy commandments: and so shall I talk of thy wondrous works.

28 My soul melteth away for very heaviness: comfort thou me according unto thy word.

29 Take from me the way of lying: and cause thou me to make much of thy law.

30 I have chosen the way of truth: and thy judgments have I laid before me.

31 I have stuck unto thy testimonies: O Lord, confound me not.

32 I will run the way of thy commandments: when thou hast set my heart at liberty.

## THE TWENTY-FIFTH DAY

### MORNING PRAYER

*Legem pone.*

TEACH me, O Lord, the way of thy statutes: and I shall keep it unto the end.

34 Give me understanding, and I shall keep thy law: yea, I shall keep it with my whole heart.

35 Make me to go in the path of thy commandments: for therein is my desire.

36 Incline my heart unto thy testimonies: and not to covetousness.

37 O turn away mine eyes, lest they behold vanity: and quicken thou me in thy way.

38 O stablish thy word in thy servant: that I may fear thee.

39 Take away the rebuke that I am afraid of: for thy judgments are good.

40 Behold, my delight is in thy commandments: O quicken me in thy righteousness.

*Et veniat super me.*

LET thy loving mercy come also unto me, O Lord: even thy salvation, according unto thy word.

42 So shall I make answer unto my blasphemers: for my trust is in thy word.

43 O take not the word of thy truth utterly out of my mouth: for my hope is in thy judgments.

44 So shall I alway keep thy law: yea, for ever and ever.

45 And I will walk at liberty: for I seek thy commandments.

46 I will speak of thy testimonies also, even before kings: and will not be ashamed.

47 And my delight shall be in thy commandments: which I have loved.

48 My hands also will I lift up unto thy commandments, which I have loved: and my study shall be in thy statutes.

*Memor esto servi tui.*

○ THINK upon thy servant, as concerning thy word: wherein thou hast caused me to put my trust.

50 The same is my comfort in my trouble: for thy word hath quickened me.

51 The proud have had me exceedingly in derision: yet have I not shrinked from thy law.

52 For I remembered thine everlasting judgments, O Lord: and received comfort.

53 I am horribly afraid: for the ungodly that forsake thy law.

54 Thy statutes have been my songs: in the house of my pilgrimage.

55 I have thought upon thy Name, O Lord, in the night-season: and have kept thy law.

56 This I had: because I kept thy commandments.

*Portio mea, Domine.*

THOU art my portion, O Lord: I have promised to keep thy law.

58 I made my humble petition in thy presence with my whole heart: O be merciful unto me, according to thy word.

59 I called mine own ways to remembrance: and turned my feet unto thy testimonies.

60 I made haste, and prolonged not the time: to keep thy commandments.

61 The congregations of the ungodly have robbed me: but I have not forgotten thy law.

62 At midnight I will rise to give thanks unto thee: because of thy righteous judgments.

63 I am a companion of all them that fear thee: and keep thy commandments.

64 The earth, O Lord, is full of thy mercy: O teach me thy statutes.

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v. 53. *I am horribly afraid.* Rather, HORROR HATH TAKEN HOLD OF ME, BECAUSE, etc.

v. 56 *This I had*, etc. The meaning probably is, "I had or have this consolation," viz., "that I have kept thy commandments."

*Bonitatem fecisti.*

O LORD, thou hast dealt graciously with thy servant: according unto thy word.

66 O learn me true understanding and knowledge: for I have believed thy commandments.

67 Before I was troubled, I went wrong: but now have I kept thy word.

68 Thou art good and gracious: O teach me thy statutes.

69 The proud have imagined a lie against me: but I will keep thy commandments with my whole heart.

70 Their heart is as fat as brawn: but my delight hath been in thy law.

71 It is good for me that I have been in trouble: that I may learn thy statutes.

72 The law of thy mouth is dearer unto me: than thousands of gold and silver.

## EVENING PRAYER

*Manus tuæ fecerunt me.*

THY hands have made me and fashioned me: O give me understanding, that I may learn thy commandments.

74 They that fear thee will be glad when

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v. 68 *Thou art good and gracious.* Lit.: "Thou art good, and doest good," a very beautiful description of the life and character of God.

v. 70 *Their heart is as fat as brawn.* i.e. Morally insensible (comp. Ps. xvii. 10).



they see me : because I have put my trust in thy word.

75 I know, O Lord, that thy judgments are right : and that thou of very faithfulness hast caused me to be troubled.

76 O let thy merciful kindness be my comfort : according to thy word unto thy servant.

77 O let thy loving mercies come unto me, that I may live : for thy law is my delight.

78 Let the proud be confounded, for they go wickedly about to destroy me : but I will be occupied in thy commandments.

79 Let such as fear thee, and have known thy testimonies : be turned unto me.

80 O let my heart be sound in thy statutes : that I be not ashamed.

*Defecit anima mea.*

MY soul hath longed for thy salvation : and I have a good hope because of thy word.

82 Mine eyes long sore for thy word : saying, O when wilt thou comfort me ?

83 For I am become like a bottle in the smoke : yet do I not forget thy statutes.

84 How many are the days of thy servant : when wilt thou be avenged of them that persecute me ?

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v. 83 *like a bottle in the smoke.* i.e. A wineskin which has become dried up and useless—shrivelled in the smoke of the chimney. A graphic description of a soul in despondency.

85 The proud have digged pits for me :  
which are not after thy law.

86 All thy commandments are true : they  
persecute me falsely ; O be thou my help.

87 They had almost made an end of me  
upon earth : but I forsook not thy command-  
ments.

88 O quicken me after thy loving-kindness :  
and so shall I keep the testimonies of thy mouth.

*In æternum, Domine.*

O LORD, thy word : endureth for ever in  
heaven.

90 Thy truth also remaineth from one genera-  
tion to another : thou hast laid the foundation  
of the earth, and it abideth.

91 They continue this day according to thine  
ordinance : for all things serve thee.

92 If my delight had not been in thy law :  
I should have perished in my trouble.

93 I will never forget thy commandments :  
for with them thou hast quickened me.

94 I am thine, O save me : for I have  
sought thy commandments.

95 The ungodly laid wait for me to destroy  
me : but I will consider thy testimonies.

96 I see that all things come to an end : but  
thy commandment is exceeding broad.

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v. 89 *endureth*. Rather, is FIXED OR SETTLED.

v. 91 *all things serve thee*. Lit. : ALL ARE THY  
SERVANTS.

*Quomodo dilexi !*

LORD, what love have I unto thy law : all the day long is my study in it.

98 Thou through thy commandments hast made me wiser than mine enemies : for they are ever with me.

99 I have more understanding than my teachers : for thy testimonies are my study.

100 I am wiser than the aged : because I keep thy commandments.

101 I have refrained my feet from every evil way : that I may keep thy word.

102 I have not shrunk from thy judgments : for thou teachest me.

103 O how sweet are thy words unto my throat : yea, sweeter than honey unto my mouth.

104 Through thy commandments I get understanding : therefore I hate all evil ways.

## THE TWENTY-SIXTH DAY

## MORNING PRAYER

*Lucerna pedibus meis.*

THY word is a lantern unto my feet : and a light unto my paths.

106 I have sworn, and am stedfastly purposed : to keep thy righteous judgments.

107 I am troubled above measure : quicken me, O Lord, according to thy word.

108 Let the free-will offerings of my mouth

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v. 102 *shrunk from.* Rather, TURNED ASIDE FROM.

please thee, O Lord: and teach me thy judgments.

109 My soul is alway in my hand: yet do I not forget thy law.

110 The ungodly have laid a snare for me: but yet I swerved not from thy commandments.

111 Thy testimonies have I claimed as mine heritage for ever: and why? they are the very joy of my heart.

112 I have applied my heart to fulfil thy statutes alway: even unto the end.

*Iniquos odio habui.*

I HATE them that imagine evil things: but thy law do I love.

114 Thou art my defence and shield: and my trust is in thy word.

115 Away from me, ye wicked: I will keep the commandments of my God.

116 O stablish me according to thy word, that I may live: and let me not be disappointed of my hope.

117 Hold thou me up, and I shall be safe: yea, my delight shall be ever in thy statutes.

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v. 109 *in my hand*. The meaning is that my life is always in danger. So Jephthah speaks of putting his life in his hand, *i.e.* being willing to incur great risk (Judges xii. 3).

v. 113 *them that imagine evil things*. Rather, THE DOUBLE-MINDED; *i.e.* religious compromisers (comp. 1 Kings xviii. 21, where a word closely allied to this one is used).

118 Thou hast trodden down all them that depart from thy statutes: for they imagine but deceit.

119 Thou puttest away all the ungodly of the earth like dross: therefore I love thy testimonies.

120 My flesh trembleth for fear of thee: and I am afraid of thy judgments.

*Feci judicium.*

I DEAL with the thing that is lawful and right: O give me not over unto mine oppressors.

122 Make thou thy servant to delight in that which is good: that the proud do me no wrong.

123 Mine eyes are wasted away with looking for thy health: and for the word of thy righteousness.

124 O deal with thy servant according unto thy loving mercy: and teach me thy statutes.

125 I am thy servant, O grant me understanding: that I may know thy testimonies.

126 It is time for thee, Lord, to lay to thine hand: for they have destroyed thy law.

127 For I love thy commandments: above gold and precious stone.

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v. 122 *Make thou thy servant to delight in that which is good.* The sense is obscured by this translation. The verse means, BE SURETY TO THY SERVANT FOR GOOD; *i.e.* Pledge thy word that thou wilt grant me good. Hezekiah uses the same expression in the passage: *O Lord, I am oppressed; UNDERTAKE FOR ME.*

v. 126 *to lay to thine hand.* Lit.: TO ACT. It is a cry to God to execute judgment.

128 Therefore hold I straight all thy commandments : and all false ways I utterly abhor.

*Mirabilia.*

THY testimonies are wonderful : therefore doth my soul keep them.

130 When thy word goeth forth : it giveth light and understanding unto the simple.

131 I opened my mouth, and drew in my breath : for my delight was in thy commandments.

132 O look thou upon me, and be merciful unto me : as thou usest to do unto those that love thy Name.

133 Order my steps in thy word : and so shall no wickedness have dominion over me.

134 O deliver me from the wrongful dealings of men : and so shall I keep thy commandments.

135 Shew the light of thy countenance upon thy servant : and teach me thy statutes.

136 Mine eyes gush out with water : because men keep not thy law.

*Justus es, Domine.*

RIGHTEOUS art thou, O Lord : and true is thy judgment.

138 The testimonies that thou hast commanded : are exceeding righteous and true.

139 My zeal hath even consumed me : because mine enemies have forgotten thy words.

140 Thy word is tried to the uttermost : and thy servant loveth it.

141 I am small, and of no reputation : yet do I not forget thy commandments.

142 Thy righteousness is an everlasting righteousness : and thy law is the truth.

143 Trouble and heaviness have taken hold upon me : yet is my delight in thy commandments.

144 The righteousness of thy testimonies is everlasting : O grant me understanding, and I shall live.

#### EVENING PRAYER

*Clamavi in toto corde meo.*

I CALL with my whole heart : hear me, O Lord, I will keep thy statutes.

146 Yea, even unto thee do I call : help me, and I shall keep thy testimonies.

147 Early in the morning do I cry unto thee : for in thy word is my trust.

148 Mine eyes prevent the night-watches : that I might be occupied in thy words.

149 Hear my voice, O Lord, according unto

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v. 140 *tried to the uttermost.* i.e. Tested, refined and pure like the best metal.

v. 147 *Early in the morning.* Lit. : I AM BEFOREHAND IN THE (MORNING) TWILIGHT AND CRY FOR HELP.

v. 148 *prevent the night watches.* "Prevent" in the sense of "forestall." Each watch of the night, as it comes round, finds him awake.

thy loving-kindness: quicken me, according as thou art wont.

150 They draw nigh that of malice persecute me: and are far from thy law.

151 Be thou nigh at hand, O Lord: for all thy commandments are true.

152 As concerning thy testimonies, I have known long since: that thou hast grounded them for ever.

*Vide humilitatem.*

O CONSIDER mine adversity, and deliver me: for I do not forget thy law.

154 Avenge thou my cause, and deliver me: quicken me, according to thy word.

155 Health is far from the ungodly: for they regard not thy statutes.

156 Great is thy mercy, O Lord: quicken me, as thou art wont.

157 Many there are that trouble me, and persecute me: yet do I not swerve from thy testimonies.

158 It grieveth me when I see the transgressors: because they keep not thy law.

159 Consider, O Lord, how I love thy commandments: O quicken me, according to thy loving-kindness.

160 Thy word is true from everlasting: all the judgments of thy righteousness endure for evermore.



*Principes persecuti sunt.*

PRINCES have persecuted me without a cause : but my heart standeth in awe of thy word.

162 I am as glad of thy word : as one that findeth great spoils.

163 As for lies, I hate and abhor them : but thy law do I love.

164 Seven times a day do I praise thee : because of thy righteous judgments.

165 Great is the peace that they have who love thy law : and they are not offended at it.

166 Lord, I have looked for thy saving health : and done after thy commandments.

167 My soul hath kept thy testimonies : and loved them exceedingly.

168 I have kept thy commandments and testimonies : for all my ways are before thee.

*Appropinquet deprecatio.*

LET my complaint come before thee, O Lord : give me understanding, according to thy word.

170 Let my supplication come before thee : deliver me, according to thy word.

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v. 165 *they are not offended at it.* Lit. : THEY HAVE NO STUMBLING-BLOCK. "When God's law is loved, instead of being struggled against, the conscience is at peace . . . a man sees his duty and does it, free from those stumbling-blocks which are ever occasions of falling to others" (Perowne).

171 My lips shall speak of thy praise : when thou hast taught me thy statutes.

172 Yea, my tongue shall sing of thy word : for all thy commandments are righteous.

173 Let thine hand help me : for I have chosen thy commandments.

174 I have longed for thy saving health, O Lord : and in thy law is my delight.

175 O let my soul live, and it shall praise thee : and thy judgments shall help me.

176 I have gone astray like a sheep that is lost : O seek thy servant, for I do not forget thy commandments.

## THE TWENTY-SEVENTH DAY

### MORNING PRAYER

### PSALM CXX.

*Ad Dominum.*

*(A Pilgrim Song.)*

*A Cry to God in Time of Trouble.*

This Psalm and the fourteen which follow are called “songs of degrees” or “songs of the goings up.” There is considerable doubt about the significance of this title, but the most probable opinion is that these fifteen Psalms are a collection of the songs used by pilgrims when travelling to Jerusalem for the yearly festivals. Some of them probably were composed with reference to, and at the time of, the return from the Babylonian captivity, others may well be of later date ; but as we find them now in the Psalter they form a complete set of Songs. The Septuagint version entitles them “songs of the steps” and it is from this, through the Vulgate,

that we get the name by which they are commonly known among us "the gradual Psalms." It is likely that this name refers to a Jewish tradition which tells us that these Psalms were sung on the fifteen steps in the Temple which led from the court of the women to the court of the men. Mystically these Psalms may be regarded as "a spiritual stair or ladder, steps unto heaven, by which we may mount towards God."

This 120th Psalm may well belong to the time of the first-returned exiles who, when expecting and hoping for peace, found themselves surrounded by slanderous and unscrupulous enemies.

WHEN I was in trouble I called upon the Lord : and he heard me.

3 Deliver my soul, O Lord, from lying lips : and from a deceitful tongue.

3 What reward shall be given or done unto thee, thou false tongue : even mighty and sharp arrows, with hot burning coals.

4 Woe is me, that I am constrained to dwell with Mesech : and to have my habitation among the tents of Kedar.

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v. 3 *mighty and sharp arrows*, etc. Rather, SHARP ARROWS OF THE MIGHTY ONE. The Psalmist asks what reward will be given to the slanderer, and he answers that the false tongue shall be punished by the arrows and the fire of God. *Hot burning coals*, is literally "glowing coals of broom"; the broom which was often used for fires is said to retain its heat for a long time.

v. 4 *Woe is me, that I am constrained to dwell with Mesech*. *Mesech* (a son of Japheth) was the name of a half-barbarous people dwelling south of the Caucasus ; *Kedar* (a son of Ishmael) stands for the wild tribes of the Arabian desert. They are introduced here typically,

5 My soul hath long dwelt among them : that are enemies unto peace.

6 I labour for peace, but when I speak unto them thereof : they make them ready to battle.

## PSALM CXXI.

*Levavi oculos.*

*(A Pilgrim Psalm.)*

*The Heavenly Keeper of Israel.*

I WILL lift up mine eyes unto the hills : from whence cometh my help.

2 My help cometh even from the Lord : who hath made heaven and earth.

3 He will not suffer thy foot to be moved : and he that keepeth thee will not sleep.

4 Behold, he that keepeth Israel : shall neither slumber nor sleep.

without any special regard to their history or locality, as representing wild half-civilized tribes, much in the same way (it has been said) as we might speak of "Turks and Hottentots." This verse and the preceding verse would suit the times of Zerubbabel or Nehemiah ; the returned exiles, expecting peace, find themselves living in the midst of deceitful and slanderous enemies.

v. 6 *I labour for peace.* The phrase in the original Hebrew is very expressive—I (AM) PEACE. Comp. Ps. cix. 3. I (AM) PRAYER.

v. 1 *I will lift up mine eyes unto the hills.* i.e. To the "holy hills" on which Jerusalem was built (see Ps. lxxxvii. 1).

5 The Lord himself is thy keeper : the Lord is thy defence upon thy right hand ;

6 So that the sun shall not burn thee by day : neither the moon by night.

7 The Lord shall preserve thee from all evil : yea, it is even he that shall keep thy soul.

8 The Lord shall preserve thy going out, and thy coming in : from this time forth for evermore.

## PSALM CXII.

*Latatus sum.*

*(A Pilgrim Psalm.)*

*On the threshold of the Holy City.*

I WAS glad when they said unto me : we will go into the house of the Lord.

2 Our feet shall stand in thy gates : O Jerusalem.

3 Jerusalem is built as a city : that is at unity in itself.

v. 5 *the Lord is thy defence.* Rather, **THY SHADE.** The meaning is that Jehovah is not merely the Keeper of Israel by night, but also a "shade" or "defence" against the burning sun by day.

v. 6 *neither the moon by night.* There seems to be a reference here to the common belief that sleeping in the moonlight is prejudicial to health.

v. 2 *shall stand.* Rather, **HAVE COME TO STAND.**

v. 3 Jerusalem is herself addressed in this verse. "O JERUSALEM, THOU ART BUILT AS A CITY THAT IS COMPACT TOGETHER." The reference is (first of all) to the physical position of Jerusalem shut up on all sides by walls and protected by deep ravines ; but this physical aspect of the Holy City is only a parable of the spiritual unity of the children of Zion.

4 For thither the tribes go up, even the tribes of the Lord: to testify unto Israel, to give thanks unto the Name of the Lord.

5 For there is the seat of judgment: even the seat of the house of David.

6 O pray for the peace of Jerusalem: they shall prosper that love thee.

7 Peace be within thy walls: and plentifulness within thy palaces.

8 For my brethren and companions' sakes: I will wish thee prosperity.

9 Yea, because of the house of the Lord our God: I will seek to do thee good.

### PSALM CXXIII.

*Ad te levavi oculos meos.*

*(A Pilgrim Psalm.)*

*Trustfulness amid Scorn and Contempt.*

Nehemiah tells us that the returned exiles were despised and scorned by their adversaries, and this

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v. 4 *to testify unto Israel.* The phrase is parenthetical—A TESTIMONY UNTO ISRAEL—and the meaning is that this assembling of the tribes for the yearly festivals was enjoined by statute upon Israel (*see* Ex. xxiii. 17, and cp. St Matt. viii. 4).

v. 5 *For there is the seat of judgment.* Rather, FOR THERE ARE SET THRONES OF JUDGMENT: EVEN THE THRONES OF THE HOUSE OF DAVID. The meaning is that Jerusalem is the centre of justice no less than the centre of religious worship. The justice that is dispensed from her courts of law finds the source or inspiration of its authority in the throne of David.

v. 8 *prosperity.* Rather, PEACE which is the safeguard of prosperity.

Psalm reflects very accurately the state of things which he describes. It is the humble patient cry of His despised people to Jehovah their God (*see* Neh. ii. 19; iv. 4.; ix. 36, 37). The "climactic" arrangement in this Psalm (found also in some of the other Gradual Psalms) is noteworthy — an idea or word in one verse is taken up and emphasized in the next (comp. Ps. cxx.).

UNTO thee lift I up mine eyes: O thou that dwellest in the heavens.

2 Behold, even as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress: even so our eyes wait upon the Lord our God, until he have mercy upon us.

3 Have mercy upon us, O Lord, have mercy upon us: for we are utterly despised.

4 Our soul is filled with the scornful reproof of the wealthy: and with the despitefulness of the proud.

## PSALM CXXIV.

*Nisi quia Dominus.*

*(A Pilgrim Song.)*

*Thanksgiving for Deliverance from Captivity.*

IF the Lord himself had not been on our side, now may Israel say: if the Lord himself had not been on our side, when men rose up against us;

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v. 4 *wealthy*, is literally "them that are at ease."  
*despitefulness*, is rather "contempt."

2 They had swallowed us up quick: when they were so wrathfully displeased at us.

3 Yea, the waters had drowned us: and the stream had gone over our soul.

4 The deep waters of the proud: had gone even over our soul.

5 But praised be the Lord: who hath not given us over for a prey unto their teeth.

6 Our soul is escaped even as a bird out of the snare of the fowler: the snare is broken, and we are delivered.

7 Our help standeth in the Name of the Lord: who hath made heaven and earth.

### PSALM CXXV.

*Qui confidunt.*

*(A Pilgrim Song.)*

*Jehovah the Defence of Israel.*

THEY that put their trust in the Lord shall be even as the Mount Sion: which may not be removed, but standeth fast for ever.

2 The hills stand about Jerusalem: even so standeth the Lord round about his people, from this time forth for evermore.

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v. 2 *They had swallowed us up quick.* "Quick," i.e. ALIVE. They would have made a complete end of us as when Dathan and Abiram were swallowed up alive.

v. 3 *stream.* Lit.: TORRENT.



3 For the rod of the ungodly cometh not into the lot of the righteous: lest the righteous put their hand unto wickedness.

4 Do well, O Lord: unto those that are good and true of heart.

5 As for such as turn back unto their own wickedness: the Lord shall lead them forth with the evil-doers; but peace shall be upon Israel.

### EVENING PRAYER

### PSALM CXXVI.

*In convertendo.*

*(A Pilgrim Song.)*

*A Prayer for the complete Restoration of the People from Captivity.*

This Psalm was written when the first party of exiles had returned from captivity. The writer thanks God for this unexpected deliverance, and prays that the work of restoration may be completed—that those still remaining in Babylon may be brought back, like a stream, to overflow and refresh the land.

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v. 3 *the rod of the ungodly cometh not into the lot of the righteous.* The “rod” means the “sceptre” or symbol of authority, and the Psalmist declares that the sceptre of heathen tyranny shall not REST UPON the lot (the possessions or lands) of the righteous. The meaning is that God has not allowed the oppression of His people to continue, lest the righteous (*i.e.* His people) should become apostate.

WHEN the Lord turned again the captivity of Sion : then were we like unto them that dream.

2 Then was our mouth filled with laughter : and our tongue with joy.

3 Then said they among the heathen : The Lord hath done great things for them.

4 Yea, the Lord hath done great things for us already : whereof we rejoice.

5 Turn our captivity, O Lord : as the rivers in the south.

6 They that sow in tears : shall reap in joy.

7 He that now goeth on his way weeping, and beareth forth good seed : shall doubtless come again with joy, and bring his sheaves with him.

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v. 1 *like unto them that dream.* It was all so unexpected, they could not believe their senses.

v. 5 *Turn our captivity.* *i.e.* Go on with the work thou hast begun : bring back the captives who still remain.

*as the rivers in the south.* *i.e.* As the streams in the Negeb, the name given to the southern part of Judæa as it stretches down to the desert. As these thirsty regions are refreshed by the rains of autumn so let the streams of the restored exiles overflow and refresh the whole land.

v. 6 *They that sow in tears : shall reap in joy.* The returned exiles were, in their distress and poverty, like people sowing in tears ; ultimately they would reap in joy.

v. 7 *and beareth forth good seed.* Rather, BEARING HIS TRAIL OR HIS HANDFUL OF SEED. This verse is an expansion of the preceding one. The handful of seed sown in sorrow becomes sheaves brought home with "ringing cries" of joy in the time of harvest.

## PSALM CXXVII.

*Nisi Dominus.**(A Pilgrim Song.)**Human effort vain apart from God's Blessing.*

EXCEPT the Lord build the house : their labour is but lost that build it.

2 Except the Lord keep the city : the watchman waketh but in vain.

3 It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness : for so he giveth his beloved sleep.

4 Lo, children and the fruit of the womb : are an heritage and gift that cometh of the Lord.

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v. 3 *haste to rise up early, and so late take rest.* Lit. : MAKING EARLY TO RISE, MAKING LATE TO SIT DOWN (for food and rest). The picture is of men who rely entirely on themselves and their own unwearied efforts. It is all in vain without God's blessing, they do but eat the "bread of sorrows"—the reference in this last phrase being undoubtedly to Gen. iii. 17.

*so he giveth his beloved sleep.* A contrast is suggested and implied. Trans. : SO HE GIVETH TO HIS BELOVED IN SLEEP ; i.e. the same things which these men seek to secure by anxious labour, He gives to His beloved "in sleep." "The restless, self-reliant man may toil early and late, but it will be in vain" ; while he who trusts and fears God is blessed in his passive reception of God's gifts. It is the Old Testament counterpart of our Lord's teaching on trustfulness in St Matt. vi. 25-34. The whole Psalm is a rebuke to the over-anxious.

5 Like as the arrows in the hand of the giant :  
even so are the young children.

6 Happy is the man that hath his quiver full  
of them : they shall not be ashamed when they  
speak with their enemies in the gate.

## PSALM CXXVIII.

*Beati omnes.*

*(A Pilgrim Song.)*

*The Blessings of Family Life.*

This Psalm is a beautiful picture of domestic happiness. Though temporal prosperity is not a special characteristic of the Christian covenant, as it was in a measure of the Jewish, still a Christian conversation has the promise of the "life that now is," and a good man is sure in some way to bring a blessing to his family, his country and the Church (Young). It is the Psalm used from the earliest times in the marriage service, as it is at the present day in the Prayer Book.

**BLESSED** are all they that fear the Lord :  
and walk in his ways.

2 For thou shalt eat the labours of thine  
hands : O well is thee, and happy shalt thou be.

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v. 5 *the young children.* Rather, "the children of a man's early married life" who will be grown men to protect him in his old age.

v. 6 *in the gate.* *i.e.* The place of trial and judgment (*see* Deut. xxi. 19 ; xxv. 7) where a man supported by strong children would be likely to fare better than the lonely man who had none to assist him.

3 Thy wife shall be as the fruitful vine : upon the walls of thine house.

4 Thy children like the olive-branches : round about thy table..

5 Lo, thus shall the man be blessed : that feareth the Lord.

6 The Lord from out of Sion shall so bless thee : that thou shalt see Jerusalem in prosperity all thy life long.

7 Yea, that thou shalt see thy children's children : and peace upon Israel.

### PSALM CXXIX.

*Sæpe expugnaverunt.*

*(A Pilgrim Song.)*

*Thanksgiving for the Discomfiture of the Oppressors of Zion.*

MANY a time have they fought against me from my youth up : may Israel now say.

2 Yea, many a time have they vexed me from my youth up : but they have not prevailed against me.

3 The plowers plowed upon my back : and made long furrows.

4 But the righteous Lord : hath hewn the snares of the ungodly in pieces.

5 Let them be confounded and turned backward : as many as have evil will at Sion.

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v. 3 *upon the walls of thine house.* Lit. : IN THE INNER-MOST PARTS OF THINE HOUSE. The phrase refers to the wife not the vine, and the allusion is to the secluded women's apartments in the inner part of the house.

6 Let them be even as the grass growing upon the house-tops : which withereth afore it be plucked up ;

7 Whereof the mower filleth not his hand : neither he that bindeth up the sheaves his bosom.

8 So that they who go by say not so much as, The Lord prosper you : we wish you good luck in the Name of the Lord.

\* PSALM CXXX.

*De profundis.*

*(A Pilgrim Song.)*

*Despondency leading up to Hope.*

OUT of the deep have I called unto thee,  
O Lord : Lord, hear my voice.

2 O let thine ears consider well : the voice of my complaint.

3 If thou, Lord, wilt be extreme to mark what is done amiss : O Lord, who may abide it ?

4 For there is mercy with thee : therefore shalt thou be feared.

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v. 8 This kind of greeting to the reapers must have been a common one among godfearing men. Boaz greets his reapers with the words "The Lord be with you," and they answer, "The Lord bless thee." Ruth ii. 4.

v. 4 *therefore shalt thou be feared*, or "that thou mayest be feared." God's mercy is made the ground

\* Proper Psalm for Ash Wednesday. The others are: *M.* vi., xxxii., xxxviii. ; *E.* cii. cxliii.

5 I look for the Lord; my soul doth wait for him : in his word is my trust.

6 My soul fleeth unto the Lord : before the morning watch, I say, before the morning watch.

7 O Israel, trust in the Lord, for with the Lord there is mercy : and with him is plentiful redemption.

8 And he shall redeem Israel : from all his sins.

### PSALM CXXXI.

*Domine non est.*

*(A Pilgrim Song.)*

*Humility.*

**L**ORD, I am not high-minded : I have no proud looks.

2 I do not exercise myself in great matters : which are too high for me.

3 But I refrain my soul, and keep it low, like as a child that is weaned from his mother : yea, my soul is even as a weaned child.

for godly fear. If we could not hope that God will forgive us man would rebel more against Him : but when we know that He is merciful we are led on to reverence Him and put our trust in His mercy. The purpose of God in forgiving us is to draw us to Himself in reverent fear and love. Thus it is a very profound moral truth which is here enunciated.

v 6 *before the morning watch*, etc. Rather, MORE THAN WATCHERS (LOOK) FOR THE MORNING. The writer waits for God with greater eagerness than those who are watching in pain or sorrow or prayer wait for the morning to dawn.

v. 3 *But I refrain my soul and keep it low.* Lit. : SURELY I HAVE COMPOSED AND QUIETED MY SOUL. This

4 O Israel, trust in the Lord : from this time forth for evermore.

## THE TWENTY-EIGHTH DAY

### MORNING PRAYER

#### \* PSALM CXXXII.

*Memento, Domine.*

*(A Pilgrim Song.)*

*Prayer for the Recompense of David's Piety in the Perpetuity of his Seed.*

This Psalm may have been composed by Solomon to commemorate the bringing up of the Ark from Zion to the New Temple. Verses 8-10 correspond almost exactly with the words with which Solomon is said to have concluded his dedication service (2 Chron. vi. 42). The restored exiles must have delighted to adopt Solomon's words and thus to encourage themselves with the thought of God's mercies pledged to David.

It is a proper Psalm for Christmas Day, for on that day we commemorate the final fulfilment of the promise to David—the human birth of Christ.

**L**ORD, remember David : and all his trouble :  
2 How he sware unto the Lord : and

is a picture of quiet trustfulness wrought by divine grace. Natural longing has been removed, the soul (like the child that has been weaned) is no longer restless but is satisfied to rest wholly and patiently on God.

v. 1 *remember David.* Rather, *remember FOR David*; i.e. remember, for the good of David, all the trouble he went through. Accept it as an offering and bless his posterity.

\* Proper Psalm for Christmas Day. The others are: *M.* xix., xlv., lxxxv. ; *E.* lxxxix., cx.



vowed a vow unto the Almighty God of Jacob ;

3 I will not come within the tabernacle of mine house : nor climb up into my bed ;

4 I will not suffer mine eyes to sleep, nor mine eye-lids to slumber : neither the temples of my head to take any rest ;

5 Until I find out a place for the temple of the Lord : an inhabitation for the mighty God of Jacob.

6 Lo, we heard of the same at Ephrata : and found it in the wood.

7 We will go into this tabernacle : and fall low on our knees before his footstool.

8 Arise, O Lord, into thy resting-place : thou, and the ark of thy strength.

9 Let thy priests be clothed with righteousness : and let thy saints sing with joyfulness.

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v. 6 *Ephrata—the wood.* This verse must refer to the bringing up of the Ark to Mount Zion by David. *The wood* (Lit. : “the fields of the wood”) means Kirjath-jearim (“the city of woods”) where the Ark had been for twenty years and from whence David brought it up (1 Sam. vii. 2). Ephrata (*i.e.* Bethlehem) is more difficult to explain for we have no record of the Ark ever having been at Bethlehem. *We heard of the same at Ephratah* may, however, mean that David caused the people of his own native city, to be summoned to the festival. We heard the summons at Bethlehem, and found the Ark at Kirjath-jearim. It is, however, more likely that Ephrata was the name of the district round Kirjath-jearim.

10 For thy servant David's sake : turn not away the presence of thine Anointed.

11 The Lord hath made a faithful oath unto David : and he shall not shrink from it ;

12 Of the fruit of thy body : shall I set upon thy seat.

13 If thy children will keep my covenant, and my testimonies that I shall learn them : their children also shall sit upon thy seat for evermore.

14 For the Lord has chosen Sion to be an habitation for himself : he hath longed for her.

15 This shall be my rest for ever : here will I dwell, for I have a delight therein.

16 I will bless her victuals with increase : and will satisfy her poor with bread.

17 I will deck her priests with health : and her saints shall rejoice and sing.

18 There shall I make the horn of David to flourish : I have ordained a lantern for mine Anointed.

19 As for his enemies, I shall clothe them with shame : but upon himself shall his crown flourish.

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v. 10 *turn not away the presence of thine Anointed.* "Turn not away the presence of" means "reject not the prayer of"; and "thine Anointed," must, in the first instance, have been Solomon.

v. 18 *the horn of David . . . I have ordained a lantern.* The horn is the emblem of strength, and the lantern a symbol of God's favour.

## PSALM CXXXIII.

*Ecce, quam bonum !**(A Pilgrim Song.)**Brotherly Love.*

BEHOLD, how good and joyful a thing it is: brethren, to dwell together in unity!

2 It is like the precious ointment upon the head, that ran down unto the beard: even unto Aaron's beard, and went down to the skirts of his clothing.

3 Like as the dew of Hermon: which fell upon the hill of Sion.

4 For there the Lord promised his blessing: and life for evermore.

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v. 2 *the precious ointment.* The Blessings of unity are compared to the all-pervading fragrance of the holy oil with which the high-priest was anointed. Poured upon the head it reached down to the fringes of the garment diffusing itself and its fragrance over the whole person.

v. 3 *Like as the dew of Hermon: which fell upon the hill of Sion.* The Blessings of unity are here compared to the moisture which falls upon Mount Hermon in the distant north and is caught up by the sun and dispersed in refreshing showers on Mount Zion in the south. Unity is the gift of God poured forth from above and binding in a common fellowship those who are widely separated in point of time and space.

## PSALM CXXXIV.

*Ecce nunc.**(A Pilgrim Song.)**An Evening Hymn.*

This Psalm is the last of the "Gradual" Psalms. It consists of an evening salutation addressed to those Priests and Levites whose duty it was to keep the night-watch in the temple (comp. 1 Chron. ix. 33). The last verse is evidently the response made by the Priests and Levites themselves. It has been used for many centuries in the English Church and throughout the West as the concluding Psalm at Compline.

**B**EHOLD now, praise the Lord: all ye servants of the Lord;

2 Ye that by night stand in the house of the Lord: even in the courts of the house of our God.

3 Lift up your hands in the sanctuary: and praise the Lord.

4 The Lord that made heaven and earth: give thee blessing out of Sion.

## PSALM CXXXV.

*Laudate Nomen.**A Hymn of Praise.*

**O** PRAISE the Lord, laud ye the Name of the Lord: praise it, O ye servants of the Lord;

---

v. 3 *Lift up your hands.* i.e. In prayer.

*In the sanctuary.* Rather, TOWARDS the sanctuary.

2 Ye that stand in the house of the Lord :  
in the courts of the house of our God.

3 O praise the Lord, for the Lord is  
gracious : O sing praises unto his Name, for it  
is lovely.

4 For why ? the Lord hath chosen Jacob  
unto himself : and Israel for his own possession.

5 For I know that the Lord is great : and  
that our Lord is above all gods.

6 Whatsoever the Lord pleased, that did he  
in heaven, and in earth : and in the sea, and in  
all deep places.

7 He bringeth forth the clouds from the ends  
of the world : and sendeth forth lightnings with  
the rain, bringing the winds out of his treasures.

8 He smote the first-born of Egypt : both of  
man and beast.

9 He hath sent tokens and wonders into  
the midst of thee, O thou land of Egypt : upon  
Pharaoh, and all his servants.

---

v. 4 *his own possession.* Rather, HIS PECULIAR TREASURE. The reference is to such passages as Ex. xix. 5 : *Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people.*

v. 6 *all deep places.* Lit. : IN ALL DEEPS, referring generally to the innermost recesses of earth and sea, or more particularly to the "waters beneath the earth" as in Ps. xxiv. 2 and cxxxvi. 6.

v. 7 *He bringeth forth.* Rather, "He bringeth up clouds or vapours from the ends of the earth." God causes the clouds to rise from the distant horizon on which they seem to gather.

10 He smote divers nations : and slew mighty kings ;

11 Sehon king of the Amorites, and Og the king of Basan : and all the kingdoms of Canaan ;

12 And gave their land to be an heritage : even an heritage unto Israel his people.

13 Thy Name, O Lord, endureth for ever : so doth thy memorial, O Lord, from one generation to another.

14 For the Lord will avenge his people : and be gracious unto his servants.

15 As for the images of the heathen, they are but silver and gold : the work of men's hands.

16 They have mouths, and speak not : eyes have they, but they see not.

17 They have ears, and yet they hear not : neither is there any breath in their mouths.

18 They that make them are like unto them : and so are all they that put their trust in them.

19 Praise the Lord, ye house of Israel : praise the Lord, ye house of Aaron.

20 Praise the Lord, ye house of Levi : ye that fear the Lord, praise the Lord.

21 Praised be the Lord out of Sion : who dwelleth at Jerusalem.

---

v. 13 *memorial*. This is practically a synonym for "Name" as in Ps. xxx. 4.

v. 14 *be gracious unto*. Lit. : REPENT HIMSELF CONCERNING ; which means, of course, that God will relent towards His people and have compassion on them (*see* Deut. xxxii. 36).

EVENING PRAYER  
PSALM CXXXVI.*Confitemini.**A Hymn of Thanksgiving.*

○ GIVE thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

2 O give thanks unto the God of all gods : for his mercy endureth for ever.

3 O thank the Lord of all lords : for his mercy endureth for ever.

4 Who only doeth great wonders : for his mercy endureth for ever.

5 Who by his excellent wisdom made the heavens : for his mercy endureth for ever.

6 Who laid out the earth above the waters : for his mercy endureth for ever.

7 Who hath made great lights : for his mercy endureth for ever ;

8 The sun to rule the day : for his mercy endureth for ever ;

9 The moon and the stars to govern the night : for his mercy endureth for ever.

10 Who smote Egypt with their first-born : for his mercy endureth for ever ;

11 And brought out Israel from among them : for his mercy endureth for ever ;

12 With a mighty hand, and stretched out arm : for his mercy endureth for ever.

---

v. 6 *Who laid out the earth above the waters* (compare Ps. xxx. 4). The idea seems to be that there are waters beneath the earth (*see* also Ps. cxxxv. 6 and Ex. xx. 4).

13 Who divided the Red sea in two parts :  
for his mercy endureth for ever ;

14 And made Israel to go through the  
midst of it : for his mercy endureth for  
ever.

15 But as for Pharaoh and his host, he over-  
threw them in the Red Sea : for his mercy  
endureth for ever.

16 Who led his people through the wilder-  
ness : for his mercy endureth for ever.

17 Who smote great kings : for his mercy  
endureth for ever ;

18 Yea, and slew mighty kings : for his  
mercy endureth for ever ;

19 Sehon king of the Amorites : for his mercy  
endureth for ever ;

20 And Og the king of Basan : for his  
mercy endureth for ever ;

21 And gave away their land for an heritage :  
for his mercy endureth for ever ;

22 Even for an heritage unto Israel his  
servant : for his mercy endureth for ever.

23 Who remembered us when we were in  
trouble : for his mercy endureth for ever ;

24 And hath delivered us from our enemies :  
for his mercy endureth for ever.

25 Who giveth food to all flesh : for his  
mercy endureth for ever.

26 O give thanks unto the God of Heaven :  
for his mercy endureth for ever.

27 O give thanks unto the Lord of lords :  
for his mercy endureth for ever.



## PSALM CXXXVII.

*Super flumina.**A Reminiscence of the Days of Exile.*

This Psalm is evidently the work of a returned exile. The writer lives over again the days of the captivity: he hears again the taunts of the captors, "Sing us one of the songs of Sion," and the pathetic reply of the exiles, "How shall we sing the Lord's song in a strange land?" The last three verses of the Psalm are in tones of bitter denunciation, first of Edom who had encouraged the oppressor in his work, and secondly of Babylon herself. The pathetic melancholy of the first part of the Psalm gives place to expressions of fierce patriotic fervour.

BY the waters of Babylon we sat down and wept: when we remembered thee, O Sion.

2 As for our harps, we hanged them up: upon the trees that are therein.

3 For they that led us away captive required of us then a song, and melody, in our heaviness: Sing us one of the songs of Sion.

4 How shall we sing the Lord's song: in a strange land?

v. 1 *the waters.* i.e. The great rivers of Babylonia—the Euphrates, the Tigris or the Chebar.

v. 2 *the trees.* Probably the "willows." From this passage probably it is that willows have become the emblems of sorrow. The "weeping willow" is *Salix Babylonica*.

v. 3 *and melody, in our heaviness.* This should be translated (so preserving the parallelism of the verse),  
AND THEY THAT SPOILED US (ASKED OF US) MIRTH.

5 If I forget thee, O Jerusalem : let my right hand forget her cunning.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth : yea, if I prefer not Jerusalem in my mirth.

7 Remember the children of Edom, O Lord, in the day of Jerusalem : how they said, Down with it, down with it, even to the ground.

8 O daughter of Babylon, wasted with misery : yea, happy shall he be that rewardeth thee, as thou hast served us.

9 Blessed shall he be that taketh thy children : and throweth them against the stones.

v. 6 *in my mirth*. Rather, ABOVE MY CHIEFEST JOY.

v. 7 *Remember*, etc. Trans. : "Remember AGAINST the children of Edom, the day of Jerusalem." The *day of Jerusalem* is the day of her destruction, and Edom is denounced for the encouragement she gave to Babylon (*see* Obad. 1-16; Jer. xlix. 7-22; Lam. iv. 21, 22; Ezek. xxv. 8-14 for similar fierce language against Edom).

v. 8 *wasted with misery*. The word taken literally means, THOU THAT ART LAID WASTE, and it may well be that the Psalmist refers to the capture of the city by Cyrus.

v. 9 *Blessed shall he be*, etc. This terrible imprecation, wrung from the Psalmist by what he had seen and suffered in Babylon, is nevertheless not consonant with the spirit of the Christian dispensation. The law of retaliation has been repealed by our Lord (St Matt. v. 38, 39), and the Christian must take such a verse as this as referring to his spiritual enemies. It is our little sins, as St Augustine explains, that must be "dashed against the stones."

## PSALM CXXXVIII.

*Confitebor tibi.**A Thanksgiving.*

I WILL give thanks unto thee, O Lord, with my whole heart : even before the gods will I sing praise unto thee.

2 I will worship toward thy holy temple, and praise thy Name, because of thy loving-kindness and truth : for thou hast magnified thy Name, and thy Word, above all things.

3 When I called upon thee, thou heardest me : and enduedst my soul with much strength.

4 All the kings of the earth shall praise thee, O Lord : for they have heard the words of thy mouth.

5 Yea, they shall sing in the ways of the Lord : that great is the glory of the Lord.

6 For though the Lord be high, yet hath he respect unto the lowly : as for the proud, he beholdeth them afar off.

v. 1 *before the gods.* This most naturally refers to the false gods of the heathen before whom, to their confusion, the Psalmist utters his praise to the true God.

v. 2 *thou hast magnified thy Name, and thy Word, above all things.* Lit. : THOU HAST MAGNIFIED THY WORD ABOVE ALL THY NAME ; *i.e.* God's word or promise surpasses all other manifestations of Him. We Christians know that the Eternal Word was the final and complete manifestation of God (*see* St John i. 1-14).

v. 5 *in the ways of the Lord.* Rather, OF THE WAYS OF THE LORD. The subject of their song is the ways (or doings) of Jehovah.

7 Though I walk in the midst of trouble, yet shalt thou refresh me : thou shalt stretch forth thy hand upon the furiousness of mine enemies, and thy right hand shall save me.

8 The Lord shall make good his loving-kindness toward me ; yea, thy mercy, O Lord, endureth for ever : despise not then the works of thine own hands.

## THE TWENTY-NINTH DAY

### MORNING PRAYER

### PSALM CXXXIX.

*Domine, probasti.*

*The Omniscience and Omnipresence of God.*

O LORD, thou hast searched me out, and known me : thou knowest my down-sitting, and mine up-rising ; thou understandest my thoughts long before.

2 Thou art about my path, and about my bed : and spiest out all my ways.

3 For lo, there is not a word in my tongue : but thou, O Lord, knowest it altogether.

4 Thou hast fashioned me behind and before : and laid thine hand upon me.

5 Such knowledge is too wonderful and excellent for me : I cannot attain unto it.

6 Whither shall I go then from thy Spirit : or whither shall I go then from thy presence ?

---

v. 2 *Thou art about.* Rather, THOU SEARCHEST OUT.

7 If I climb up into heaven, thou art there :  
if I go down to hell, thou art there also.

8 If I take the wings of the morning : and  
remain in the uttermost parts of the sea ;

9 Even there also shall thy hand lead me :  
and thy right hand shall hold me.

10 If I say, Peradventure the darkness shall  
cover me : then shall my night be turned to  
day.

11 Yea, the darkness is no darkness with  
thee, but the night is as clear as the day : the  
darkness and light to thee are both alike.

12 For my reins are thine : thou hast covered  
me in my mother's womb.

13 I will give thanks unto thee, for I am  
fearfully and wonderfully made : marvellous are  
thy works, and that my soul knoweth right  
well.

14 My bones are not hid from thee : though  
I be made secretly, and fashioned beneath in  
the earth.

---

v. 7 *if I go down to hell.* Lit.: IF I MAKE MY BED IN  
SHEOL (*i.e.* in the Underworld).

v. 10 *Peradventure.* Rather, SURELY.

v. 12 *my reins are thine, etc.* Lit.: THOU HAST FORMED  
MY REINS : THOU HAST KNIT ME TOGETHER IN MY MOTHER'S  
WOMB. The reins are specially the seat of the affec-  
tions (comp. Ps. xvi. 7).

v. 14 *fashioned beneath in the earth.* "Fashioned"  
should be CURIOUSLY WROUGHT OR WOVEN TOGETHER.  
"Beneath in the earth" or "in the lowest parts of  
the earth," means a region of darkness and mystery,  
used here figuratively for the womb.

15 Thine eyes did see my substance, yet being imperfect: and in thy book were all my members written;

16 Which day by day were fashioned: when as yet there was none of them.

17 How dear are thy counsels unto me, O God: O how great is the sum of them!

18 If I tell them, they are more in number than the sand: when I wake up I am present with thee.

19 Wilt thou not slay the wicked, O God: depart from me, ye blood-thirsty men.

20 For they speak unrighteously against thee: and thine enemies take thy Name in vain.

21 Do not I hate them, O Lord, that hate thee: and am not I grieved with those that rise up against thee?

22 Yea, I hate them right sore: even as though they were mine enemies.

23 Try me, O God, and seek the ground of my heart: prove me, and examine my thoughts.

24 Look well if there be any way of wickedness in me: and lead me in the way everlasting.

---

v. 17 *How dear are thy counsels.* Rather, HOW DEAR ARE THY THOUGHTS.

v. 18 *If I tell them.* i.e. COUNT THEM UP.

*when I wake up I am present with thee.* The thought of God's presence rushes back in the first freshness of waking thought (Barry).

## PSALM CXL.

*Eripe me, Domine.**An Appeal to God against Slanderers.*

**D**ELIVER me, O Lord, from the evil man :  
and preserve me from the wicked man.

2 Who imagine mischief in their hearts : and  
stir up strife all the day long.

3 They have sharpened their tongues like a  
serpent : adder's poison is under their lips.

4 Keep me, O Lord, from the hands of the  
ungodly : preserve me from the wicked men,  
who are purposed to overthrow my goings.

5 The proud have laid a snare for me, and  
spread a net abroad with cords : yea, and set  
traps in my way.

6 I said unto the Lord, Thou art my God :  
hear the voice of my prayers, O Lord.

7 O Lord God, thou strength of my health :  
thou hast covered my head in the day of battle.

8 Let not the ungodly have his desire, O  
Lord : let not his mischievous imagination  
prosper, lest they be too proud.

9 Let the mischief of their own lips fall upon  
the head of them : that compass me about.

---

v. 3 *They have sharpened their tongues.* In order to inflict a fatal wound (comp. Ps. lii. 3). It is of malicious slanderers of whom the writer is mainly thinking throughout this Psalm.

v. 7 *thou hast covered my head.* As with a helmet (comp. *the helmet of salvation* in Eph. vi. 17). *Health* in this verse should be rather SALVATION.

10 Let hot burning coals fall upon them : let them be cast into the fire, and into the pit, that they never rise up again.

11 A man full of words shall not prosper upon the earth : evil shall hunt the wicked person to overthrow him.

12 Sure I am that the Lord will avenge the poor : and maintain the cause of the helpless.

13 The righteous also shall give thanks unto thy Name : and the just shall continue in thy sight.

## PSALM CXLI.

*Domine, clamavi.*

*An Appeal to God against Enemies.*

LORD, I call upon thee, haste thee unto me : and consider my voice when I cry unto thee.

2 Let my prayer be set forth in thy sight as the incense : and let the lifting up of my hands be an evening sacrifice.

v. 10 Fire and water (*the pit*) representing two great dangers are placed here side by side.

v. 11 *A man full of words shall not prosper upon the earth.* Rather, A SLANDERER SHALL NOT BE ESTABLISHED IN THE EARTH.

v. 2 *as the incense : . . . an evening sacrifice.* Incense was the ordinary accompaniment of the morning and evening burnt-offering. The Psalm is probably an evening Psalm, hence the special reference to the evening oblation.



3 Set a watch, O Lord, before my mouth :  
and keep the door of my lips.

4 O let not mine heart be inclined to any  
evil thing : let me not be occupied in ungodly  
works with the men that work wickedness, lest  
I eat of such things as please them.

5 Let the righteous rather smite me friendly :  
and reprove me.

6 But let not their precious balms break my  
head : yea, I will pray yet against their wicked-  
ness.

7 Let their judges be overthrown in stony  
places : that they may hear my words, for they  
are sweet.

---

v. 4 *lest I eat of such things as please them.* Rather,  
AND LET ME NOT EAT OF THEIR DAINTIES. In these two  
verses (3 and 4) the Psalmist prays that he may not  
offend in thought (*let not my heart be inclined to any evil  
thing*); word (*set a watch, O Lord, before my mouth*), or  
deed (*let me not be occupied with ungodly deeds*); and he  
finally makes the request that he may not be led into  
sharing the luxurious, sensual life of the wicked.  
*Let me not eat of their dainties.*

vv. 5, 6 These verses are difficult to translate, but  
the general sense is clear, viz., that the Psalmist is  
ready to welcome even the reproof of his friends.  
Render, LET THE RIGHTEOUS SMITE ME, IT IS KINDNESS ;  
LET HIM REPROVE ME, IT IS OIL UPON THE HEAD ; LET NOT  
MY HEAD REFUSE IT.

The last clause goes back to the thought of the  
wicked, and the writer adds, FOR STILL (EVEN SO) IS  
MY PRAYER AGAINST THEIR WICKEDNESS.

v. 7 *Let their judges be overthrown*, etc. The sense of  
this and the following verse is very obscure, but  
possibly the "meaning is that when the leaders (or

8 Our bones lie scattered before the pit : like as when one breaketh and heweth wood upon the earth.

9 But mine eyes look unto thee, O Lord God : in thee is my trust, O cast not out my soul.

10 Keep me from the snare that they have laid for me : and from the traps of the wicked doers.

11 Let the ungodly fall into their own nets together : and let me ever escape them.

‘judges’) whose practices the Psalmist repudiates, meet with their reward at the hands of an outraged nation, people will find his words grateful, and perceive that he was right in his condemnation of them” (Driver). Translate: THEIR JUDGES SHALL BE FLUNG DOWN BY THE SIDES OF A CRAG: AND THEY SHALL HEAR MY WORDS, THAT THEY ARE SWEET

v. 8 This is also a very obscure verse. The best explanation of it seems to be that it carries on the sense of the preceding verse. The bones of the “judges” hurled from the rock are left strewn about on the earth, and are compared to the clods of earth and the stones cast up and scattered about by the plough. Translate: AS WHEN ONE PLOWETH AND BREAKETH UP THE EARTH; THEIR BONES ARE SCATTERED AT THE MOUTH OF SHEOL.

It is to be noted (1) that the word “wood” which occurs in the Prayer Book Version is not in the Hebrew, and (2) that “our bones” is changed in the above translation into “their bones” in accordance with some of the ancient versions.

## EVENING PRAYER

## PSALM CXLII.

*Voce mea ad Dominum.**An Appeal to God in Loneliness.*

I CRIED unto the Lord with my voice :  
yea, even unto the Lord did I make my  
supplication.

2 I poured out my complaints before him :  
and shewed him of my trouble.

3 When my spirit was in heaviness thou  
knewest my path : in the way wherein I walked  
have they privily laid a snare for me.

4 I looked also upon my right hand : and  
saw there was no man that would know me.

5 I had no place to flee unto : and no man  
cared for my soul.

6 I cried unto thee, O Lord, and said :  
Thou art my hope, and my portion in the land  
of the living.

7 Consider my complaint : for I am brought  
very low.

---

v. 1 *I cried unto the Lord.* In this and in the follow-  
ing verses the verbs should be in the present tense, I  
CRY, etc. The complaint is of present distress and  
isolation.

v. 6 *My hope.* Rather, MY REFUGE.

In verse 5 the writer says, "*I had no place to flee  
unto,*" which is literally, PLACE OF REFUGE HATH FAILED  
ME. So in this verse the Psalmist says, THOU ART MY  
REFUGE.

8 O deliver me from my persecutors: for they are too strong for me.

9 Bring my soul out of prison, that I may give thanks unto thy Name: which thing if thou wilt grant me, then shall the righteous resort unto my company.

\* PSALM CXLIII.

*Domine, exaudi.*

*A Prayer in Persecution.*

HEAR my prayer, O Lord, and consider my desire: hearken unto me for thy truth and righteousness' sake.

2 And enter not into judgment with thy servant: for in thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul; he hath smitten my life down to the ground: he hath laid me in the darkness, as the men that have been long dead.

4 Therefore is my spirit vexed within me: and my heart within me is desolate.

5 Yet do I remember the time past; I muse upon all thy works: yea, I exercise myself in the works of thy hands.

6 I stretch forth my hands unto thee: my soul gaspeth unto thee as a thirsty land.

---

v. 5 *the time past.* Lit: THE DAYS OF OLD.

*exercise myself in.* Rather, I MEDITATE UPON.

\* Proper Psalm for Ash Wednesday. The others are: *M.* vi., xxxii., xxxviii.; *E.* cii., cxxx.

7 Hear me, O Lord, and that soon, for my spirit waxeth faint : hide not thy face from me, lest I be like unto them that go down into the pit.

8 O let me hear thy loving-kindness betimes in the morning, for in thee is my trust : shew thou me the way that I should walk in, for I lift up my soul unto thee.

9 Deliver me, O Lord, from mine enemies : for I flee unto thee to hide me.

10 Teach me to do the thing that pleaseth thee, for thou art my God : let thy loving Spirit lead me forth into the land of righteousness.

11 Quicken me, O Lord, for thy Name's sake : and for thy righteousness' sake bring my soul out of trouble.

12 And of thy goodness slay mine enemies : and destroy all them that vex my soul ; for I am thy servant.

## THE THIRTIETH DAY

### MORNING PRAYER

### PSALM CXLIV.

*Benedictus Dominus.*

*Praise to God for His Goodness and Mercy.*

BLESSED be the Lord my strength ; who teacheth my hands to war, and my fingers to fight.

---

v. 10 *thy loving spirit.* Lit. : THY GOOD SPIRIT.

2 My hope and my fortress, my castle and deliverer, my defender in whom I trust : who subdueth my people that is under me.

3 Lord, what is man, that thou hast such respect unto him : or the son of man, that thou soregardest him ?

4 Man is like a thing of nought : his time passeth away like a shadow.

5 Bow thy heavens, O Lord, and come down : touch the mountains, and they shall smoke.

6 Cast forth thy lightning, and tear them : shoot out thine arrows, and consume them.

7 Send down thine hand from above : deliver me, and take me out of the great waters, from the hand of strange children ;

8 Whose mouth talketh of vanity : and their right hand is a right hand of wickedness.

9 I will sing a new song unto thee, O God : and sing praises unto thee upon a ten-stringed lute.

10 Thou hast given victory unto kings : and has delivered David thy servant from the peril of the sword.

---

v. 2 Omit the words "that is" and read, WHO SUBDUETH MY PEOPLE UNDER ME.

v. 4 *a thing of nought.* Lit. : A BREATH.

v. 6 *tear them.* Rather, SCATTER THEM.

v. 7 *strange children* .Rather, STRANGERS, FOREIGNERS. Similarly in verse 11.

v. 8 *wickedness.* Lit. : FALSEHOOD.

v. 10 *Thou hast given,* etc. Rather, IT IS HE THAT GIVETH SALVATION UNTO KINGS, WHO DELIVERETH DAVID, etc.

11 Save me, and deliver me from the hand of strange children: whose mouth talketh of vanity, and their right hand is a right hand of iniquity.

12 That our sons may grow up as the young plants; and our daughters may be as the polished corners of the temple.

13 That our garners may be full and plenteous with all manner of store: that our sheep may bring forth thousands and ten thousands in our streets.

14 That our oxen may be strong to labour, that there be no decay: no leading into captivity, and no complaining in our streets.

15 Happy are the people that are in such a case: yea, blessed are the people who have the Lord for their God.

---

v. 11 *iniquity*. Lit.: FALSEHOOD.

v. 12 "*Temple*" in this verse should rather be PALACE. In other respects the Prayer Book translation gives a very good, though free, rendering of the Hebrew which it is perhaps impossible to improve. The thought suggested by the verse is that the young men grow up strong and vigorous, the young women are beautiful and graceful as the delicately-carved cornices or pillars in a Palace.

v. 13 *streets*. Rather, PASTURES.

v. 14 The translation of this verse is somewhat uncertain, though the general sense is plain.

Render. THAT OUR OXEN MAY BE WELL-LADEN, THAT THERE BE NO BREACH (in our walls), NO GOING FORTH (as exiles to a foreign land), NO CRY OF SORROW IN OUR OPEN PLACES.

## \* PSALM CXLV.

*Exaltabo te, Deus.**A Song of Praise.*

I WILL magnify thee, O God, my King :  
and I will praise thy Name for ever and ever.

2 Every day will I give thanks unto thee :  
and praise thy Name for ever and ever.

3 Great is the Lord, and marvellous worthy  
to be praised : there is no end of his greatness.

4 One generation shall praise thy works unto  
another : and declare thy power.

5 As for me, I will be talking of thy worship :  
thy glory, thy praise, and wondrous works ;

6 So that men shall speak of the might of thy  
marvellous acts : and I will also tell of thy  
greatness.

7 The memorial of thine abundant kindness  
shall be shewed : and men shall sing of thy  
righteousness.

8 The Lord is gracious, and merciful : long-  
suffering, and of great goodness.

9 The Lord is loving unto every man : and  
his mercy is over all his works.

v. 5 *I will be talking of thy worship*, etc. Lit. : ON THE  
SPLENDOR OF THE GLORY OF THY MAJESTY, AND OF THE  
FACTS OF THY WONDROUS WORKS WILL I MEDITATE "The  
accumulation of words sets forth the incomparable  
greatness of God" (P. Young).

v. 7 *shall be shewed*. Lit. : POURED FORTH IN UTTER-  
ANCE.

\* Proper Psalm for Whitsunday. The others are :  
*M.* xlviii., lxviii. ; *E.* civ.



10 All thy works praise thee, O Lord : and thy saints give thanks unto thee.

11 They shew the glory of thy kingdom : and talk of thy power ;

12 That thy power, thy glory, and mightiness of thy kingdom : might be known unto men,

13 Thy kingdom is an everlasting kingdom : and thy dominion endureth throughout all ages.

14 The Lord upholdeth all such as fall : and lifteth up all those that are down.

15 The eyes of all wait upon thee, O Lord : and thou givest them their meat in due season.

16 Thou openest thine hand : and fillest all things living with plenteousness.

17 The Lord is righteous in all his ways : and holy in all his works.

18 The Lord is nigh unto all them that call upon him : yea, all such as call upon him faithfully.

19 He will fulfil the desire of them that fear him : he also will hear their cry, and will help them.

20 The Lord preserveth all them that love him : but scattereth abroad all the ungodly.

21 My mouth shall speak the praise of the Lord : and let all flesh give thanks unto his Holy Name for ever and ever.

## PSALM CXLVI.

*Lauda, anima.*

*A Song of Praise and Trustfulness.*

PRAISE the Lord, O my soul : while I live will I praise the Lord : yea, as long

as I have any being, I will sing praises unto my God.

2 O put not your trust in princes, nor in any child of man : for there is no help in them.

3 For when the breath of man goeth forth he shall turn again to his earth : and then all his thoughts perish.

4 Blessed is he that hath the God of Jacob for his help : and whose hope is in the Lord his God ;

5 Who made heaven and earth, the sea, and all that therein is : who keepeth his promise for ever ;

6 Who helpeth them to right that suffer wrong : who feedeth the hungry.

7 The Lord looseth men out of prison : the Lord giveth sight to the blind.

8 The Lord helpeth them that are fallen : the Lord careth for the righteous.

9 The Lord careth for the strangers ; he defendeth the fatherless and widow : as for the way of the ungodly, he turneth it upside down.

10 The Lord thy God, O Sion, shall be King for evermore : and throughout all generations.

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v. 3 *To his earth.* The earth from which he came ; he returns to it again (comp. Gen. iii. 19).

*then.* Lit. : IN THAT DAY.

v. 9 *he turneth it upside down.* Lit. : HE TURNETH (it) ASIDE ; *i.e.* He turns it out of its true course so that it ends in destruction (comp. Ps. i. 6).

EVENING PRAYER  
PSALM CXLVII.*Laudate Dominum.*

*A Song of Praise and Thanksgiving for God's Goodness  
and Bounty.*

O PRAISE the Lord, for it is a good thing  
to sing praises unto our God: yea, a  
joyful and pleasant thing it is to be thankful.

2 The Lord doth build up Jerusalem: and  
gather together the out-casts of Israel.

3 He healeth those that are broken in heart:  
and giveth medicine to heal their sickness.

4 He telleth the number of the stars: and  
calleth them all by their names.

5 Great is our Lord, and great is his power:  
yea, and his wisdom is infinite.

6 The Lord setteth up the meek: and  
bringeth the ungodly down to the ground.

7 O sing unto the Lord with thanksgiving:  
sing praises upon the harp unto our God;

8 Who covereth the heaven with clouds, and  
prepareth rain for the earth: and maketh the  
grass to grow upon the mountains, and herb for  
the use of men;

---

v. 3 *and giveth medicine to heal their sickness.* Lit.:  
AND BINDETH UP THEIR SORROWS. The reference in this  
and in the preceding verse is primarily, doubtless, to  
God's goodness to the returned exiles. Throughout  
the Psalm the writer is thinking of the Return from  
Babylon.

v. 4 *telleth.* i.e. COUNTETH UP.

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9 Who giveth fodder unto the cattle : and feedeth the young ravens that call upon him.

10 He hath no pleasure in the strength of an horse : neither delighteth he in any man's legs.

11 But the Lord's delight is in them that fear him : and put their trust in his mercy.

12 Praise the Lord, O Jerusalem : praise thy God, O Sion.

13 For he hath made fast the bars of thy gates : and hath blessed thy children within thee.

14 He maketh peace in thy borders : and filleth thee with the flour of wheat.

15 He sendeth forth his commandment upon earth : and his word runneth very swiftly.

16 He giveth snow like wool : and scattereth the hoar-frost like ashes.

17 He casteth forth his ice like morsels : who is able to abide his frost ?

18 He sendeth out his word, and melteth them : he bloweth with his wind, and the waters flow.

v. 13 *he hath made fast the bars of thy gates.* There is possibly a reference here to Neh. vii. 3, where special mention is made of shutting and barring the gates of Jerusalem.

v. 14 *He maketh peace in thy borders.* Lit. : HE MAKETH THY BORDER PEACE.

*flour of wheat.* Lit. : FAT OF WHEAT ; i.e. the finest wheat.

v. 17 *like morsels.* Or "like crumbs" : the reference is to the hailstones.

19 He sheweth his word unto Jacob : his statutes and ordinances unto Israel.

20 He hath not dealt so with any nation : neither have the heathen knowledge of his laws.

## PSALM CXLVIII.

### *Laudate Dominum.*

*A Summons to Creation to praise Jehovah.*

O PRAISE the Lord of heaven : praise him in the height.

2 Praise him, all ye angels of his : praise him, all his host.

3 Praise him, sun and moon : praise him, all ye stars and light.

4 Praise him, all ye heavens : and ye waters that are above the heavens.

5 Let them praise the Name of the Lord : for he spake the word, and they were made ; he commanded, and they were created.

6 He hath made them fast for ever and ever : he hath given them a law which shall not be broken.

7 Praise the Lord upon earth : ye dragons, and all deeps ;

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v. 1 *O praise the Lord of heaven.* This first verse is a summons to the heavenly host to praise Jehovah. Trans. : O PRAISE THE LORD FROM THE HEAVENS. It corresponds to *O praise the Lord from the earth*, in verse 7.

v. 7 Having in the preceding verses called upon the heavenly host and upon the stars to praise

8 Fire and hail, snow and vapours : wind and storm, fulfilling his word ;

9 Mountains and all hills : fruitful trees and all cedars ;

10 Beasts and all cattle : worms and feathered fowls ;

11 Kings of the earth and all people : princes and all judges of the world ;

12 Young men and maidens, old men and children, praise the Name of the Lord : for his Name only is excellent, and his praise above heaven and earth.

13 He shall exalt the horn of his people ; all his saints shall praise him : even the children of Israel, even the people that serveth him.

Jehovah, the Psalmist now turns to earth. Trans. :

O PRAISE THE LORD FROM THE EARTH.

*dragons.* Rather, SEA MONSTERS.

v. 10 *worms.* Rather, CREEPING THINGS.

v. 12 *his name only is excellent, and his praise above heaven and earth.* Instead of *excellent* read EXALTED, and instead of *praise* read GLORY.

v. 13 *He shall exalt the horn of his people.* The verb is in the past tense ; HE HATH EXALTED. The writer is apparently thinking of the Return from Babylon. God had brought back the beauty and power which the people had lost. The horn, as of an antelope, is a symbol of strength and beauty.

*the people that serveth him.* This is literally A PEOPLE NEAR TO HIM. God in making the Israelites the depositaries of His Revelation had brought them into a special nearness to Himself (comp. Deut. iv. 7 : *What nation is there so great, who hath God so nigh unto them ?*).

## PSALM CXLIX.

*Cantate Domino.**A Song of Praise.*

O SING unto the Lord a new song : let the congregation of saints praise him.

2 Let Israel rejoice in him that made him : and let the children of Sion be joyful in their King.

3 Let them praise his Name in the dance : let them sing praises unto him with tabret and harp.

4 For the Lord hath pleasure in his people : and helpeth the meek-hearted.

5 Let the saints be joyful with glory : let them rejoice in their beds.

6 Let the praises of God be in their mouths : and a two-edged sword in their hands ;

---

v. 1 *the congregation of saints.* Or, "The assembly of the godly." This phrase denotes the Church of the restored exiles. The "saints" or the "holy ones" is the whole congregation of Israel. The phrase is characteristic of this Psalm occurring as it does in verses 5 and 9. To Christians it means the Church of Jesus Christ.

v. 4 *helpeth the meek-hearted.* The sense of the Hebrew is, "He shall beautify the meek with salvation"; i.e. He shall adorn them with victory over their (spiritual) enemies.

v. 5 *let them rejoice in their beds.* i.e. "Even when they have laid themselves down to rest, let them break forth into joyful songs at the thought of God's high favour shown to them, in the anticipation of the victories which they shall achieve" (Perowne).

7 To be avenged of the heathen : and to rebuke the people ;

8 To bind their kings in chains : and their nobles with links of iron.

9 That they may be avenged of them, as it is written : Such honour have all his saints.

## PSALM CL.

### *Laudate Dominum.*

#### *Final Doxology.*

Each book of the Psalter is closed by a doxology. (*see* Pss. xli. 13 ; lxxii. 18, 19 ; lxxxix. 50 ; cvi. 46), but this last doxology is expanded to a much greater length than any of the others and, in fact, is itself a complete Psalm, or rather a magnificent hymn of praise which fitly gathers up the whole Psalter as being the “ Book of Praises.”

○ PRAISE God in his holiness : praise him in the firmament of his power.

2 Praise him in his noble acts : praise him according to his excellent greatness.

v. 9 *That they may be avenged of them, as it is written.* Trans. : TO EXECUTE UPON THEM THE JUDGMENT WRITTEN. THIS HONOUR HAVE ALL HIS GODLY ONES. The “ judgment written ” means the judgment which God pronounces against ungodly nations. The writer is probably thinking of passages in the prophets which speak of these judgments of God, and he looks upon Israel as the instrument for inflicting them.

v. 1 *in his holiness.* Rather, IN HIS SANCTUARY ; *i.e.* in His earthly sanctuary, in contrast with the heavenly sanctuary ( “ the firmament of his power ” ) mentioned in the next clause. Praise is due to God from heaven above and from the earth beneath.



3 Praise him in the sound of the trumpet :  
praise him upon the lute and harp.

4 Praise him in the cymbals and dances :  
praise him upon the strings and pipe.

5 Praise him upon the well-tuned cymbals :  
praise him upon the loud cymbals.

6 Let every thing that hath breath : praise  
the Lord.



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